THE

GOSPEL OF THE KINGDOM;

A KINGDOM

NOT OF THIS WORLD: NOT IN THIS WORLD;

BUT

TO COME IN THE HEAVENLY COUNTRY,

OF THE RESURRECTION FROM THE DEAD,

AND

OF THE RESTITUTION OF ALL THINGS.

BY SENIOR HARVARD.
Henry Dana Ward

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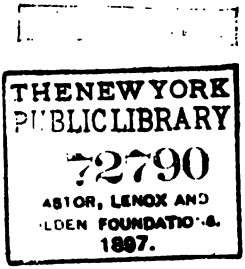

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GOSPEL OF THE KINGDOM.

This work impinges on the traditions:—

I. The promised seed of Abraham is Christ and his seed of faith; and the heirs of the eternal promises are not born of the flesh, but "they are the children of God, being the children of the resurrection."

II. The Holy Land of Covenant promise for their everlasting possession lies in the new heavens and new earth delivered from the curse of sin and death, and not "in this present evil world" subject to death.

III. The Gospel of the Kingdom calls men everywhere to repent, to renounce and forsake the glory of this world, and to live in the view of the coming of the Son of man in the glory of his Father, to reign in righteousness with his saints in the new heavens and the new earth for ever, even for ever and ever.

For one can neither preach nor pray for that kingdom to come which is already here, whether it be a kingdom of grace or of glory; a spiritual and heavenly or an earthly kingdom.

It may not strike every reader at once that without any fallacy this work is founded on the eternal Rock of God's truth. Reflection, however, shows in it a beautiful solution for embarrassing questions in regard to the Jews and to the future kingdom of Israel on the earth. It harmonizes the Old and New Testaments in one everlasting Gospel, addressed to the faith of the hearer, from Abel down. It puts wholly to flight the dream of any Scripture ground for the Papal throne to stand on, either in a form of temporal or of spiritual power. It maintains the doctrine of salvation by faith in the covenant promises, of which the holy sacraments are seals. It identifies the resurrection from the dead with the hope of Israel, with the forgiveness of sins, and with the very substance of the Gospel. It brings the different churches of Christ into unity of one baptism of the Spirit, and their various administrations under the government of one law. And it cherishes the blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ to set all things to rights, both on earth and in heaven, "whose kingdom shall have no end." We *have* the promises; we look and wait for the great *redemption.*

THE GOSPEL OF THE KINGDOM:

A KINGDOM NOT OF THIS WORLD; NOT IN THIS WORLD, BUT TO COME IN THE HEAVENLY COUNTRY.

BY SENIOR HARVARD.

THE above is the title of a work proposed for publication by subscription.

Quite a number of the leading Episcopal ministers of Philadelphia have expressed their satisfaction with the work, a specimen of which, to the amount of 150 pages, was circulated among them, and quite extensively among others, about one year ago. The following prefatory note, furnished by the author, will best indicate the scope and design of the volume.—*Episcopalian.*

The character earned for itself by "The Bible and its Testimony," among the learned few that have examined it, may be likened to a spear-head, which, of itself considered, is of no importance or use, however sharp and polished. But supply a suitable handle to it, and it becomes a powerful weapon, such as unmasks every form of falsehood it touches. The pages to follow furnish this handle, forming a most efficient instrument to aid the soldiers of Christ and his truth in their controversy with the world, with the flesh and with the father of lies.

Holy Scripture is woven together with the testimony of Jesus in the spirit of prophecy. This work follows the thread of that testimony. Like the vesture without seam, woven throughout, its strength and worth depend on the unity and the continuity of its texture. Rent asunder, it is of no use. The glory, charm and power of the holy garment consist in its knitting together the testimony of Jesus by one faith in the spirit of prophecy, from the beginning of this creation in Adam to the end in the new creation; from the ruin and fall of man to his resurrection in the restitution of all things, which the Lord God promises to make for the endless kingdom of his only-begotten Son, Jesus Christ our Lord.

TESTIMONIALS.

The subject-matter, the design, the candid spirit and the newness of views on the interpretation of the Scriptures, make it, I think, not only a valuable contribution to theological literature, but a book that will be found interesting, suggestive and profitable to all who seek that knowledge of the Scriptures which makes wise unto salvation.

JOHN NELSON, D. D., *Leicester, Mass.*

Certainly the whole scheme of the kingdom of Christ, as you have drawn it out, is much more satisfactory to me than any that is commonly received.

BENJ. WATSON, D. D., *Philadelphia.*

What have we from Christ? and what are we yet to expect from Christ? indicate, it seems to me, the essence of the volume you are to send forth. "To the Law and to the Testimony" seems to be your direct and your sufficient appeal. I bespeak for the book a careful and prayerful reading, and *many believers.*

Late REV. ROBERT J. PARVIN, *Phila.*

The undersigned believe that the publication of the Rev. Mr. Ward's book will be a valuable contribution to the theological literature of the times. It treats of very important subjects pertaining to the kingdom of Christ, and on all the points of which it treats throws the light of a mind instructed and sanctified by the Spirit of God. None can read it without being convinced of the earnestness of the writer, and receiving additional instruction in divine truth.

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REV. ALEXANDER H. VINTON, D.D., Rector Emmanuel Church, Boston.
REV. EDWARD LOUNSBERY, President Griswold College, Iowa.

From my personal knowledge of the Rev. Mr. Ward, I believe that the book he proposes to publish will be a good contribution to the cause of the Gospel.

REV. H. E. MONTGOMERY, D. D.,
Rector of the Church of the Incarnation, New York.

I concur in the opinion expressed by Dr. Montgomery.

REV. JOHN COTTON SMITH, D.D.,
Rector of the Church of the Ascension, New York.

REV. GEORGE E. THRALL, Editor of "Protestant Churchman."

THE BIBLE.

PILGRIMS and strangers in the world, we are traveling to our home in the spirit land. The Bible is a God-given lamp to guide our feet in the right way through this land of darkness and of the shadow of death. The ancient people of God, to whom "were committed the oracles of God," read them in the synagogues every Sabbath day, and yet mistook their spirit and teachings. The Scribes, also, by their traditions, made void the holy law they were appointed to enforce. These things were written aforetime for our learning, who live in the perilous times of the foretold *apostasia*, and in the manifest presence of "the man of sin, the son of perdition," inciting us to search the Scriptures, if by the grace of God we may find the points of modern departure from the primitive faith, and return to the first love of the Church, and may be able to discover and avoid the delusion of "him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all the deceivableness of unrighteousness," while craftily requiring Christendom to worship at his footstool as "the Vicegerent of God and the Vicar of our Lord Jesus Christ on the earth."

To assist our study of the Scriptures, I lay down certain axioms:

I. *The word of God never contradicts itself.* That it ever seems to, is because men do not understand it.

II. "The Scripture cannot be broken." Its promises are sure. Every word of God is true.

III. *The Gospel is good news of things invisible, absent, or yet to come, and never of things present and visible.* If that which was announced comes once in sight, the *news* of its coming vanishes away.

IV. *The Gospel is preached, and the covenant promises were made, in Christ Jesus, to all the seed of the first Adam, and they are available and will be fulfilled to all the seed of the second Adam, who are born again in Christ's image and likeness, whether Jew or Gentile, Abel before the flood, or John after Pentecost.*

V. *The meaning given by the Spirit Author to any word of Scripture is its literal meaning. And when divers meanings are in different connections given to the same word by the Spirit, they are alike literal meanings of that word according to the Spirit.*

VI. *Death reigns in Adam down to the dissolution of all things, and in Jesus Christ eternal life reigns by the resurrection from the dead, unto the everlasting kingdom of God.*

VII. "*The testimony of Jesus is the spirit of prophecy.*" In this alembic all the mysteries of the Bible may be solved; for all Scripture is prophecy, by history, by parable, and by promise, showing things yet to come.

VIII. The regenerate earth under new heavens in the resurrection is the holy land of promise pledged to Abraham and his Seed.

In conformity with these axioms, as "a Scribe instructed unto the kingdom of heaven," I hope to bring out of the Scriptures things "new and old," for the edification of the Churches; for the unity of the household of faith; for correcting pernicious errors in our traditions; for bringing order out of seeming confusion, and for gladdening the heart of all who love the truth as it is in Jesus, who mourn for the people carried captive to Babylon, that mystery of iniquity, and who grieve for the divisions of Reuben "with great thoughts of heart," but have no power to restore the lost unity of the house of Israel.

PROPOSITION I.

THE WORD OF GOD NEVER CONTRADICTS ITSELF.

THE Scriptures, like the universe, exhibit to mortals light and darkness in their time; but to God the darkness and the light are both alike. Mystery often veils truth, as in the call of Abraham, and especially in the call to sacrifice his only son, Isaac. But *the word of God never contradicts itself;* never draws back its promise, never changes its law, never fails of its prophecy, and that it ever seems to, is because men do not understand it. Impatient childhood often mistakes a father's love and discipline intended to prepare the child for the duties of life. The child of God also sometimes mistakes his word.

The law of obedience enjoined upon Adam has never changed. The penalty for disobedience ever remains the same. The Gospel of the seed of the woman who shall bruise the serpent's head is "the everlasting Gospel." In the faith of it, Abel and Enoch lived equally with Abraham and David, with Peter and John, and with the humble followers of Christ crucified, to the end of time. The good news has been enlarged, but never changed; it has been misapprehended and denied; but it remains true to-day. Eve mistook her first-born for the promised seed; the ancient Church mistook Jesus, the true seed, for an impostor; and the modern Church are accepting a king "instead of Christ;" "in the place of Christ, *Anti*-Christ;" and the world reject the Gospel. Nevertheless the Church is by faith built on the rock Christ Jesus, "and the gates of death (Hades) shall not prevail against it." Matt. xvi. 18.

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," is holy warrant of a consummation to be witnessed in the resurrection of the dead: "When the times of refreshing shall come from the presence of the Lord, and he

shall send Jesus Christ which before was preached unto you, whom the heaven must receive, until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 19. "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Acts iii. 24. Not so much the "days" of Christ's sufferings and death, as "the times of the restitution of all things," when "the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed" (Acts xix. 24 and 25), when that covenant confirmed with his oath to Abraham, to Isaac, and to Jacob "for a law, and to Israel for an everlasting covenant" (Ps. cv. 9), in the faith of which these all died, not having received the promises, but having seen them and embraced them afar off in a heavenly country, and a city which hath foundations, whose builder and maker is God (Heb. xi. 9 to 15), even all the holy covenant promises, shall be fulfilled and satisfied in the regeneration of all things through Jesus, and the resurrection from the dead unto new heavens and a new earth.

"Your father Abraham rejoiced to see my day, and he saw it, and was glad." John viii. 56. Not the day of Christ's sorrow, rejection, and agony; but the future day of Christ's glory, when Abraham himself, and all the families and nations of the earth, shall be blessed in him, "who shall judge the people righteously, and govern the nations upon earth" (Ps. lxvii. 4), in the kingdom of God. 1 Cor. xv. 50. The Scripture never contradicts itself. From beginning to end it testifies of Jesus, and especially of his future coming in the dispensation of the fullness of times, to "gather together in one all things in Christ, both which are in heaven and which are on earth." Eph. i. 10. "For he cometh, for he cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth," whose kingdom shall have no end.

PROPOSITION II.

THE SCRIPTURE CANNOT BE BROKEN.—*John* x. 35.

THE Bible opens with a narrative of this creation, when all things were very good, and of the apostasy from that state, followed by death, and the curse on the ground, at the same time testifying of the Redeemer to come, who is Jesus. Through all the law, the history, the Psalms and the prophets, the Scriptures exhibit the same apostasy of man, the same testimony of the Saviour to come, with power to make the restitution of all things (Acts iii. 21), and close with a description of the future state, in which there shall be no more sorrow, crying, pain, nor death: "For the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Rev. xxi. 4.

The Bible, from the opening to the close, testifies of the apostasy of the first man, and of the apocatastasis of the second man, the Lord from heaven. Every dispensation from heaven to man ends, according to the Scriptures, in apostasy; as in Eden, in the world before the flood; in the patriarchal dispensation, in the Mosaic dispensation, and, as yet appears, in the Gospel dispensation; at the same time, there is a never-ceasing promise of "the dispensation of the fullness of times," in which God will "gather together in one, all things in Christ, both which are in heaven and which are on earth" (Eph. i. 10); "that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10), the glorious outlines of which eternal dispensation are drawn and set forth in the last two chapters of the Bible.

In order to understand the Scriptures, the reader with a steady eye to Jesus must search them from the beginning unto the very end in the new heavens and the new earth, or

"the apocatastasis, which God hath spoken by the mou of *all* his holy prophets." And should one at any time lo the analogy of the faith, and fall into a conflict of doubts, l may readily put his doubts to flight, and recover the analo of the faith, by studying the mystery in the light of "Jesus a the resurrection."

For example, the covenant promises to Abraham, "that l should be the heir of the world" (Rom. iv. 13); that he shou be the father of many nations (Gen. xvii. 4); that in him "sh all the families of the earth be blessed" (Gen. xii. 3), "for the land which thou seest, to thee will I give it, and to thy se for ever" (Gen. xiii. 15), are covered with mystery until search in the light of "the glorious Gospel," when it is clear that Je is the promised seed, and his inheritance is in the promised la of the habitable world to come, for the everlasting abode of saints, and not in this world under the curse.

How the *carnal* seed take the promises exclusively to the selves is known; and how the Church in the apostasy is di tracted over them, appears at a glance; yet they are made pla to the understanding of a child by the analogy of the faith wi which Abraham believed them, lived and died in the hope enjoying them, and will rise from the dead to inherit them, *w Christ in the kingdom of God for ever.* Abraham's promises misapprehended by many who interpret the word "*seed*," in carnal sense, contrary to Gal., 3d chapter; and also interpret t promised land, in the sense of this land of the Turks, inste of the heavenly country of the resurrection with Jesus, whi alone Abraham, and Isaac, and Jacob saw afar off, and sou through all their changing pilgrimage. Heb. xi. 9 and 1 Strange to say, the fathers had "none inheritance" in the p mised land, "no, not so much as to set foot on." Acts vii. Yet their carnal seed are everywhere expecting to inherit a to possess the land in the right of the promised seed, "which Christ." Coming again, in glory, without sin unto salvation.

will make an end of death and of this world, and restore all things as at the first. Then will the serpent's head be bruised indeed, and WE shall be saved from our enemies, and from the hand of all that hate us, according to "the oath which He sware unto OUR father Abraham." Luke i. 73. Yes, *our* father; for "they which are of faith, the same are the children of Abraham;" "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 7 and 29.

The carnal seed, typified by the son of Hagar, are cut off from the inheritance, every one; and the seed of faith, typified by the son of Sarah (Gal. iv. 22), are the true seed of promise, born in Jesus and the resurrection unto "eternal life, which God, that cannot lie, promised before the world began" (Tit. i. 2)—"promised before by His prophets in the holy Scriptures" (Rom. i. 2), and in due time "hath fulfilled the same unto us, their children, in that He hath raised up Jesus again." Acts xiii. 33). "THE SCRIPTURE CANNOT BE BROKEN."

PROPOSITION III.

THE EVERLASTING GOSPEL IS GOOD NEWS OF THINGS INVISIBLE, ABSENT OR YET TO COME; NEVER OF THINGS PRESENT AND VISIBLE. FOR, WHEN THAT WHICH WAS BEFORE ANNOUNCED COMES ONCE IN SIGHT, THE NEWS OF ITS COMING VANISHES AWAY.

THE first note of Bible promise is the everlasting Gospel, with which every subsequent note in the grand harmony of our salvation accords: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This is the declaration of perpetual war while the world stands, and the Gospel of a glorious victory in the end, when the kingdoms of this world shall "become the kingdom of our Lord, and of his Christ, *and he shall reign for ever and ever.*" Rev. ii. 15.

While the war is carried on from age to age, the good news of the final victory is preached, and every Gospel believer falls in the battle, confident of the resurrection unto life eternal in the kingdom of God, through Jesus Christ, the promised seed of the woman. The war is proclaimed, and is carried on, not only with flesh and blood, but "with principalities and powers, and spiritual wickedness in high places;" and the *final victory* is by faith now, and is in fact hereafter in the day of the Lord Jesus, when he "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. iv. 16.

Then shall he bind the strong man who now keeps the war a-going; shall take away his armor; shall spoil his goods, and cast both him and his followers into outer darkness and endless woe; and the Son of the virgin shall make all things new; shall bring peace on earth and good-will among men; and shall give his saints their promises; "the meek," *the righteous*, the faithful their promised inheritance of the earth; Abraham, Daniel, and Paul, the city, and the crown of life which in their pilgrimage they saw afar off, and sought in the heavenly country of the regenerate earth together with all saints, who, "having obtained a good report through faith, received not the promise," but in the midst of tortures refused to accept "deliverance, that they might obtain a better resurrection." Heb. xi. 35.

This is the Gospel of the Son of God, by faith of which Abel, and Enoch, and Noah obtained a good report; this is the Gospel preached "unto Abraham, saying, In thee shall all nations be blessed." Gal. iii. 8. This is the Gospel of a Son to be born unto David, whose kingdom shall be established as long as the sun and moon endure; the Gospel of the Messiah unto all Israel, whose blessed reign shall embrace all the nations and kindreds of the earth; the Gospel of Isaiah, Jeremiah, Ezekiel and Daniel, foretelling the restoration of the Israel of God from the land of their enemies, and from their captivity to sin and death,

unto the holy city, heavenly country, and everlasting inheritance, promised in Christ unto our fathers in the faith; "the children of God being the children of the resurrection." Luke xx. 36. This is the Gospel announced by the angel Gabriel to the Virgin Mary, saying: "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 32. This is the Gospel of "the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." Acts iii. 21. This is the Gospel that John began to preach; and all Jerusalem and Judea believed the good news, and went in the faith of it to be baptized by John in the Jordan. And this is the Gospel of God which Jesus himself began to preach, and sent forth his apostles to carry throughout the world; in the faith of which he endured the cross, and in the power of which he is coming again, "to judge the world in righteousness, and the people with his truth." This is the Gospel of the evangelists and martyrs, preached by Paul to the Pisidians (Acts xiii. 29 to 33), and to the Athenians (Acts xvii. 31), and to the Romans (Acts xxvi. 6, and xxviii. 23); published by Peter and James and John to the twelve tribes of faith among all nations, in the name of "JESUS AND THE RESURRECTION," and for ever to be preached by the ministry of God among the Gentiles, "until the fullness of the Gentiles be come in, and so all Israel shall be saved, as it is written: There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 25 and 26. Then will the gospel of the kingdom give place to the kingdom itself; the *good news* of its coming will vanish in the presence of the King coming with glory, to make an end of the war, and to bring in everlasting righteousness in the earth, when "all flesh shall see the salvation of God."

"The everlasting Gospel" is one; Jesus Christ, whose Gospel it is, is one, and his kingdom is one—not of time, not of a mil-

lennium, but "of his kingdom there shall be no end." Luke i. 33. It is written: "There was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 14. And he said: "As ye go, preach, saying, The kingdom of heaven is *at hand.*" Matt. x. 10. "The time is fulfilled, and the kingdom of God is *at hand;* repent ye, and believe the Gospel." Mark i. 15.

No man may change this key-note which the King charges us to sound; neither is that kingdom here yet, for which Jesus teaches us to pray, saying, "Thy kingdom *come.*"

PROPOSITION IV.

THE GOSPEL IS PREACHED AND THE HOLY PROPHECIES ARE MADE TO ALL THE SEED OF ADAM; AND THEY ARE AVAILABLE, AND WILL BE FULFILLED, TO ALL THE SEED OF PROMISE IN CHRIST, THE SECOND ADAM.

THE promise of a Saviour was made in the ears of our first parents, both for them and their offspring. They so understood it, and from them all the most ancient and enlightened nations received it, and adopted it into their mythology, in the form of a golden age to come in the earth, when peace and justice, and bliss shall return as at first from heaven, under the sceptre of an immortal Saviour and eternal King. Mankind fell into the use of signs, artful emblems, and images of the invisible God, with a view to keep his presence and fear continually before their eyes. Thus they forsook the faith and the way of holiness, to follow their senses, and were soon overwhelmed with idolatry.

From this idolatrous world Abraham was called and separated, to keep alive the faith of the everlasting God, and to receive for

himself, and for all of like faith with him, the promise of a seed, which is Christ, in whom all the nations, kindreds and families of the earth shall be blest. "For they which are children of the flesh, these are not the children of God; but the children of promise are counted for the seed." Rom. ix. 8. The holy promises were confirmed to Abraham, to Isaac, and to Jacob, with an oath (Ps. cv. 9) for confirmation, "that by two immutable things in which it was impossible for God to lie, WE might have a strong consolation, who have fled to lay hold upon the hope set before US." Heb. vi. 17.

Through Jesus Christ "is preached unto you the forgiveness of sins, and by him all that believe are justified." Acts xiii. 38. "There is no difference between the Jew and the Greek" Rom. x. 12, Acts x. 34 and 35. "For ye (believers) are all the children of God by faith in Christ Jesus" (Gal. iii. 26); "and if children, then heirs, heirs of God and joint heirs with Christ." Rom. viii. 17. "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." Col. iii. 10 and 11.

The exclusive claim, therefore, made to the holy promises in the name and behalf of a race in the flesh is idle and vain, unless the word of truth contradicts itself, which is impossible. "Jesus Christ the righteous is the propitiation for our sins, and not for ours only, but for the sins of the whole world" (1 John ii. 2); and "*whosoever* believeth on him shall not be ashamed." Rom. x. 11. He is "the Lamb of God, which taketh away the sins of the world." John i. 29. At the grave of Lazarus he said: "He that believeth in me, though he were dead, yet shall he live; and WHOSOEVER liveth and believeth in me shall never die." John xi. 25. Death reigns over the Jews and the Gentiles alike, and salvation is freely offered to all without respect of persons. "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also." Rom. iii. 29. "Whosoever, therefore, shall call upon the name of the Lord shall be saved."

Rom. x. 13. "For the same Lord over all is rich unto all that call upon him." Rom. x. 12.

It is important to consider that the eternal promises are often contained in temporal caskets, as in Isaac was the promise of Christ; and as in David's son, Solomon, the substance of the promise was Christ, and as in the promise of the land of Canaan for an everlasting possession was intended and conveyed that heavenly country, holy city, and better resurrection which the patriarchs and saints in all ages have sought during their pilgrimage in the flesh. The eternal promises are received now by faith, to be fulfilled in Jesus and the resurrection unto life eternal. They were not fulfilled, nor can they be, in this land of death; but they can be fulfilled only in the land of eternal life. And so it is written: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake in thy likeness." Psalms xvii. 15.

In harmony with this proposition is the vision of sealing the twelve thousand of each one of the twelve tribes of Israel, who are taken together to represent the "great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues," clothed with white robes, and palms in their hands, who stood before the throne, and before the Lamb, and cried with a loud voice, saying: "Salvation to our God, which sitteth upon the throne, and unto the Lamb." One asked: "Whence came they?" It was replied, not that they came from the flesh of Abraham, or from this Jerusalem; but "out of great tribulation, and they have washed their robes and made them white in the blood of the Lamb." Rev. vii. 14. Therefore, the holy promises are free to all believers, and will be eternally fulfilled to the followers of the Lamb, out of all nations, and kindreds, and peoples, and tongues, in the land of everlasting life.

PROPOSITION V.

THE MEANING GIVEN BY THE SPIRIT AUTHOR TO ANY WORD OF SCRIPTURE IS ITS LITERAL MEANING; AND WHEN DIVERS MEANINGS ARE IN DIFFERENT CONNECTIONS GIVEN TO THE SAME WORD BY THE SPIRIT, THEY ARE ALIKE LITERAL MEANINGS OF THAT WORD, ACCORDING TO THE SPIRIT.

OUR propositions appear to be easily overset by such as say, "You can prove anything from the Bible." But the wise know better—know that "the Scripture cannot be broken." Yet some considerate readers think the Bible contradicts itself; that the spirit of its prophecy reaches beyond the testimony of Jesus; that its Gospel of the kingdom is an uncertain sound, proclaiming the kingdom now here, now there—now a spiritual, and again a visible kingdom—now present, and again to come, besides future promises to the Jews of the flesh. However, reflection will satisfy such that all eminent authors use the same word in very different senses. But the connection shows in every instance the author's meaning of the word. Law is a word, meaning a rule, custom, statute, moral or physical law, civil, canon, or marine law, animal instinct, the Mosaic institutions, the Old Testament, and the revealed will of God! These, and others, are *literal* meanings of the word law, and the Spirit and eminent authors continually use it in different connections, in many very different, but alike *literal* senses. So Judah was the fourth son of Jacob, was the leading tribe of Israel, was the particular people who adhered to the house of David after the rebellion of Jeroboam; and is also the twelfth part of the one hundred and forty-four thousand, sealed of God in their forehead, who constitute the "redeemed of all nations, and kindreds, and peoples, and tongues." Rev. vii. 3 and 9. By "Judah" the Spirit *literally* expresses all these different persons; and adds, that *a Jew of Judah born is not a Jew*, except he "is one inwardly—whose praise is not of men, but of God." Rom. ii. 29.

Likewise the word "Israel" is used literally by the Spirit to

signify the second son of Isaac; his offspring by the twelve patriarchs; the ten tribes that followed Jeroboam, and their descendants; and, lastly, all the chosen and ransomed people "the saints of the Most High God." Dan. vii. 22, 25, 27 "The seed which the Lord hath blessed" (Is. lxi. 9), "the Israel of God." Gal. vi. 16. As it is written: "They are not all Israel which are of Israel." Rom. ix. 6. Some are Israel that were not born of Israel; and some of Israel *born* are reprobates!

Jacob and Zion, Jerusalem and Canaan, are Scripture names common to the chosen people, to the holy city, and to the promised land, both of this world and of the resurrection state. But the sons, and the city, and the land of the carnal seed, are no more the *literal*, nay, they are not so much the literal, as the saints, the New Jerusalem, and the heavenly Canaan are the LITERAL meaning of these words, used by the Spirit. So Isaac and Jacob and their children were, by the letter, the promised seed of Abraham; and Solomon and his line were the literal seed of David; but much more was Christ Jesus the literal seed of Abraham and David intended by the Spirit, and so received by the patriarchs, prophets, and kings, both in the ancient Church and in modern Christendom, until the novelty of a "spiritual interpretation" came forth to rob the letter of its life and to confound the wise with their own invention. "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John vi. 63. To interpret the promises for the seed of the flesh, and for this world, empties them of their spirit and of their life. But to interpret them of Christ, and of those who follow him in the regeneration, fills them with spirit and with everlasting life. The promise of a seed to Abraham, and of a successor to David, in the sense of Isaac and of Solomon only, is the letter which kills; but, in the sense of Christ, his kingdom, and his people, the Spirit, by the same letter of promise, giveth life eternal.

Canaan is the name of a country of this world, where Abraham and Isaac and Jacob sojourned, and also the name of a country which they shall inherit in the future world. It is the same word used by the Spirit to designate a transitory possession of the patriarchs in this world, and the everlasting possession of the same patriarchs in the heavenly country. Are not both these meanings *literal* according to the Spirit? The worlds are very different, but the names of the patriarchs and of their country are common to both worlds, and are alike literal—are they not? Jerusalem and Zion are names of a visible city and mount, and are equally the names of the invisible city and mountain of God. They relate to different worlds, but they are alike *literal*, according to the Spirit. Cannot the Spirit speak *literally* of the unseen world because it speaks in terms alike of this world also? If not, how could there in such case be any *literal* heaven, literal hell, literal Spirit? David is the name of the son of Jesse; is it not also the literal Scripture name of "the Son of the Highest?" The Spirit calls both by one name, while they are very different persons. But is not the name, according to the Spirit, literal alike in both cases? The letter is the figure of an idea. The Scripture idea of DAVID is the Son of God.

Sheep, lambs and flocks also are common names. The Spirit uses these names to present visible things of this world, and invisible things belonging to the world to come. The idea of one is abstract, the other concrete; both are presented to the mind by the same letters and by the same Spirit. The meaning is very different, and the connection shows in which sense the Spirit uses the words. Are they not alike *literal* to the Spirit? Men, taking the meaning of these words in the sense of this world only, rob the letter of its heavenly teaching. Whereas the Spirit by these letters sets before the reader ideas and pictures of the eternal future full of life and of power and of glory.

"Doth this offend you? The words that I speak unto you, they are spirit, and they are life." John vi. 61, 63. Do not they

fail of that spirit and of that life who receive the Lord's words in their visible and not in their eternal sense? Man is both body and spirit. Any attempt to take his *spirit* without the body is certain to fail. Neither can one catch the spirit of the Scriptures separate from the letter. "The *words* are spirit, and they are life." Twofold in union they live, separated they die: the letter is a corpse, and the spirit vanishes. The words emptied of the eternal Spirit are powerless. The letter, like the flesh, by itself profiteth nothing; but quickened by the Spirit, the letter becomes life everlasting.

"Ye are gods," is true; for "the Scripture cannot be broken." But it is not necessary to add, "Ye are not eternal, and invisible, and only wise." So "let Israel hope in the Lord." Ps. cxxx. 7. "The Lord hath chosen Zion. This is my rest for ever." Ps. cxxxii. 13. These and many like words are literally true; but it should not be required of the Scriptures to add: Not this Zion of "the present evil world," Gal. i. 4; not this Jerusalem of the Turks; neither this carnal Israel. For it is plain that the Zion of promise is the mount of God; and Jerusalem above is the city of the Great King, and the Israel of God are the children of God by the resurrection from the dead. These heavenly names are the great themes of Scripture discourse.

Keep then the letter, "for the Scripture cannot be broken;" but understand the letter according to the mind of the Spirit. For, from Genesis to Revelation, from the first promise of Christ to his appearing "the second time without sin unto salvation," (Heb. ix. 28), "The testimony of Jesus is the spirit of prophecy." And this demonstrates our fifth proposition.

PROPOSITION VI.

DEATH REIGNS IN ADAM UNTIL THE DISSOLUTION OF ALL THINGS; ETERNAL LIFE REIGNS IN THE SECOND ADAM BY THE RESURRECTION FROM THE DEAD UNTO THE INHERITANCE OF THE KINGDOM OF GOD.

GOD has made of one blood all the nations of the earth. Adam is the representative of the mortal race, by whom came death, and over whom death reigns so long as sin abides in the blood and the curse in the ground. No man abides long in this world, nor does the world itself continue for ever. Man returns to the ground from which he was taken; also "the heavens and the earth which are now shall be dissolved, and the elements shall melt with fervent heat." But the Lord having said to the faithful, "There shall not an hair of your head perish" (Luke xxi. 18–30), we may believe that not one atom of this creation shall be lost. "We, according to his promise, look for new heavens, and a new earth, wherein dwelleth RIGHTEOUSNESS" (2 Pet. iii. 13). This natural body and these heavens and earth must alike be dissolved, and alike be rebuilt, in order to reach the perfect and eternal state promised in the Scriptures, and indicated by the analogy of geological discoveries. The Holy Scriptures in every variety of form instruct and assure us of the reviving of this body, and present us a living example of it in Christ, the second Adam: not that we shall live again in this form or fashion, any more than Christ now at the right hand of the Father is in the form and fashion of Jesus in this flesh and blood. Although "now are we the sons of God, and it doth not yet appear what we shall be, we know, that when he shall appear, we shall be like him; for we shall see him as he is." (1 John iii. 2.)

Thus the old Adam must perish, that the new man may be raised up in us; and this present creation must be dissolved before the new one can appear. "Behold, therefore, the goodness and severity of God; on them which fell, severity"—severity on this fallen race and fallen world—"but toward thee goodness, if

thou continue in his goodness." (Rom. xi. 22.) "Oh the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out" (Rom. xi. 83), who by Jesus Christ his Son made all things, and will by him make all things new.

Jesus "became obedient unto death, even the death of the cross, that through death he might destroy him that had the power of death, that is the devil" (Heb. ii. 14), and might be the first born among many brethren. (Rom. viii. 29.) "Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. ii. 9), and "put all things under his feet. But now we see not yet all things put under him." (Heb. ii. 8.)

The covenant promises are made, the prophecies are published, the gospel of the heavenly King and country and people is preached to this *dying* race. And the possession of the great inheritance, the dominion of the King on "the throne of his father David," with the bliss of the happy people, belong to the land of the living, and to the resurrection from the dead unto eternal life. At the birth of Jesus angels announced, "Peace on earth and good-will *in* men." The same bliss is still announced, and will be, till it comes with the Prince of Peace enthroned in glory of the regenerate earth. And for this he teaches us daily to pray: "Our Father in heaven, thy kingdom come, thy will be done on earth."

PROPOSITION VII.

THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY.

THE exposition of sin unto death, and of salvation unto life, by our Lord Jesus Christ, is the substance of "the everlasting gospel," from Genesis to Revelation—from the ruin and the curse on the ground in Eden, to the removal of the ruin and of the curse in the new earth. (Rev. xxii. 3.)

Who is the mysterious Seed of promise, to bruise the serpent's head? JESUS. Gen. iii. 15; Heb. ii. 14.

Who is the Author and Finisher of Faith, to the end of time? JESUS. Heb. xii. 2.

Who was the object of faith to Abel, Enoch and Noah? JESUS. Heb. xi. 4–7.

Who was the promised seed of Abraham? Isaac in type; JESUS in fact. Gal. iii. 16.

Who spake with Moses in the Mount, and accompanied Israel in the wilderness? JESUS. Acts vii. 38; 1 Cor. x. 4.

Whom did Israel tempt to their overthrow in the desert? CHRIST JESUS. 1 Cor. x. 9.

Who is the end of the law for righteousness? CHRIST JESUS. Rom. x. 4.

Who leads the chosen people into the promised land of rest? JESUS. Heb. iv. 14; vi. 20.

Who is our Prophet here and Mediator in heaven? CHRIST JESUS. Acts iii. 23; 1 John ii. 1.

Who is our everlasting King? JESUS CHRIST THE RIGHTEOUS. Ps. ii. 7; Acts iv. 25–31.

Who shall bless us and all nations of the earth? JESUS CHRIST. Acts iii. 25; Gal. iii. 8; Ps. lxvii.

Who is the promised son of David? Solomon in type; JESUS in fact. 2 Sam. vii. 12; Matt. xxi. 9.

Who shall build an house of God? JESUS. 1 Peter ii. 4, 5; Eph. i. 20–22; 1 Cor. iii. 17.

Who shall save his people from their sins? JESUS. Matt. i. 21.

Who shall deliver them from captivity to Satan and to death? JESUS. Rom. xvi. 20; xi. 26, 27.

Who shall lead them back to their own land? JESUS MESSIAH. Ezek. xxxvii.; Jer. xxxi. 18; Isa. xxxv.

Who shall reign over them there? "Jesus Christ, the son of David, the son of Abraham." Matt. i. 1; Ezek. xxxvii. 2.

Who is the Virgin's Son, on whose shoulder the government shall be laid? JESUS. Isa. ix. 6.

Whose throne shall he have? The throne of his father David. Isa. ix. 7; Luke i. 32.

Where shall it be established? In Zion and Jerusalem of eternity. Isa. xii. 6; xxiv. 23; Rev. xxi.

Who is the Root and Offspring of David? "I, JESUS, the bright and morning star." Rev. xxii. 16.

Who shall reign over the house of Jacob for ever? JESUS. Luke i. 33.

Who shall judge the quick and the dead? JESUS CHRIST. 2 Tim. iv. 1; Acts xvii. 31.

Who shall restore all things? JESUS CHRIST. Acts iii. 19–21.

Who is the head of the body, the Church? CHRIST JESUS. Eph. ii. 20; Col. i. 18; Eph. v. 23.

Who calls himself the head "for Christ?" *The Latin.* 1 John ii. 18; 2 Thess. ii. 4–9.

Who shall destroy "the son of perdition?" The LORD JESUS at his coming. 2 Thess. ii. 8

Thus it appears that the testimony of Jesus is the spirit of the whole Bible, from Genesis to Revelation; "the Lord who is, and who was, and who is to come," Rev. i. 8; and the aim of the whole Bible is to announce and to manifest the Lord Jesus Christ to all people, that as many as believe on him in this world, may in the world to come inherit with him eternal life and glory.

"All Scripture is given by inspiration of God" (2 Tim. iii. 16), and can neither be broken nor contradict itself. Therefore, it can all be interpreted in harmony with these above answers, whatever may become of some modern strongholds in our traditional theology.

The things foretold will be done assuredly; those belonging to eternity in eternity, and those belonging to this world before the end of this world; those belonging to the chosen people to Zion and to Jerusalem of eternity will be performed in Jesus and the

resurrection unto life eternal in the new heavens and new earth; and never in "the Jerusalem which now is, and is in bondage with her children." Gal. iv. 25.

PROPOSITION VIII.

THE SAINTS OF ALL AGES AND NATIONS, TOGETHER WITH ABRAHAM, AND ISAAC AND JACOB IN THE KINGDOM OF GOD, SHALL INHERIT THE REGENERATE EARTH IN NEW HEAVENS FOR EVER, EVEN FOR EVER AND EVER.

THE reader who has weighed these seven propositions and considered them, has seen proof of their truth noted in the Holy Scripture, and may be now prepared for this last proposition.

Some would when leaving the flesh go directly into heaven on their own acceptance of the gospel invitation; but the manner of waiting for *all* the guests to be in their places and for the Master's signal before commencing the feast, rules, according to the gospel, in the heavenly places, no less than in the celebration of the Eucharist. (Heb. xi. 40; 1 Cor. xi. 33; Matt. xxii. 10, 11.) The Master before the feast comes and examines the guests to see if they are properly clad, as well as duly invited. The high, the mighty and the successful in this world are naturally confident of reigning in the world to come; but the promise of the everlasting inheritance runs quite contrary to the fashion of this world. Not the mighty, but "the *meek shall* inherit the EARTH," the *mourners* "shall be comforted," and the poor in spirit, "theirs is the kingdom of heaven."

Many mistake traditions for the gospel of salvation, and think to enter in by Latin keys into the blessed kingdom. No matter now, only be sure that he who is "the resurrection and the life" is the door, and they coming in any other name have no entrance there. This is Jesus who is come in the flesh, who suffered in the flesh, and is glorified in the flesh, and is coming again trans-

figured before all eyes, as before the eyes of the Apostles in the holy mount, even to regenerate and glorify the whole EARTH. He comes to judge, to govern, to bless all the families, peoples and tongues of the new earth, together in that "kingdom of God," of which the gospel from the beginning to the end of the world is never-ceasing good news to all believers. To others it is no news; for they do not believe it, neither have they any part in it.

Jesus is coming to bring home his ransomed to "the city of the great King," of which he said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also." (John xiv. 2, 3.) He is coming to dwell with men, and they shall be his people, and He will be their God. (Rev. xxi. 1, 3.) In a glorified body of this *earth* he returns to make, or having made, all things new for the everlasting abode of "the children of God, being the children of the resurrection." (Luke xx. 36.) He is coming "the second time without sin unto salvation," to make an end of the curse and of death, to tread all enemies under his feet, to give reward unto his servants; and they "shall serve him, and they shall see his face, and his name shall be in their foreheads, and they shall reign for ever and ever" (Rev. xxii. 3–6) "on the EARTH." (Rev. v. 10.) There is no third coming.

From that holy land "all evil-doers shall be cut off; but they that wait on the Lord shall inherit the earth." (Ps. xxvii. 9.) "His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." (Ps. lxxii. 17.) "God shall bless US, and all the ends of the earth shall fear him." (Ps. lxvii. 7; Dan. vii. 27.)

Earth was the scene of Christ's sufferings, death and resurrection, and will be, according to the Scriptures, the scene of his triumph in endless glory; leading captivity captive, setting death's captives free; making an open show of all his enemies under his feet; bringing out the prisoners from the prison, and them that

sit in darkness out of the prison-house (Isa. xlii. 6); and saying to the dead corpses (John v. 25, 28), "Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs: and the earth shall cast out the dead." (Isa. xxvi. 19.) "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." (Isa. xxxv. 10.) "And I shall place YOU in your own *land*. Then shall ye know that I, the Lord, have spoken it, and performed it, saith the Lord." (Ezek. xxxvii. 14.)

REGENERATION, OR PALINGENESIA.

THE foregoing propositions lay a foundation for our action on the saying, "Every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matt. xiii. 52.

Bringing out of the holy Word treasures for the inspection of the reader and the joy of the believer, it is convenient to begin with the new birth; because the Scriptures which promise the kingdom of God promise the resurrection also, and promise new heavens and a new earth, which the glorified race are to possess and to enjoy for ever. Much is mysterious; but it is plainly told that the new creation will vastly excel the old, and in nothing so much as in the king and "people of the saints of the Most High," who shall gŏvern, possess and enjoy the new Canaan of the habitable world to come for ever.

The Scriptures leave us in no doubt of the name and person of the King, and of the chosen people. He died to this world on the cross, he passed through the regeneration into the world to come, even through the resurrection from the dead; and he said, Ye which have followed me, when in the regeneration, "the Son of man shall sit in the throne of his glory, ye also shall sit upon

twelve thrones, judging the twelve tribes of Israel. And *every one* that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred-fold; and shall inherit everlasting life." Matt. xix. 28. Such is thy promise, O Lord, to them that "have forsaken all and followed thee" in the faith of the resurrection from the dead.

The King himself is Christ "risen from the dead, and become the first fruits of them that slept." "The harvest is the end of the world; and the reapers are the angels," who gather in "them that are Christ's at his coming." "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other;" into "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God;" and there "he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." Who can object to this? "The testimony of the Lord is sure."

Generation is the birth of the natural man from a womb of earth, and regeneration is the spiritual birth of the same man from the womb of our mother earth after the manner of our Lord's resurrection from the dead; a change not so much of substance as of constitution and character. Generation is one thing, and regeneration is the same thing repeated in a new form. Nicodemus did not comprehend it, nor do all at this day. Generation is a being born, body and soul, into this natural world, ready to perish. Regeneration is a being born again of the self-same body and soul into the spirit world, never to perish. The natural body is first born, and afterward the spiritual body, each in its own time and likeness. The one is called generation, the other regeneration; that is, birth and new birth. "Except a man be born again, he cannot see the kingdom of God." Before Christ's resurrection this was hard to be understood. Yet as a ruler and a Pharisee, Nicodemus deserved the rebuke: "Art

thou a Master in Israel and knowest not these things?" For the Pharisees held the doctrine of the resurrection without understanding it.

"The generation of Jesus Christ, the son of David, the son of Abraham," was of the womb of the Virgin Mary, and the regeneration of the same Jesus was of the tomb of Joseph, when the "son of David, according to the flesh," was "declared to be the Son of God with power, according to the spirit of holiness, even by the resurrection from the dead." Rom. i. 4. And therefore Jesus is called "the first-born among many brethren," Rom. viii. 29; and "the first begotten from the dead," Rev. i. 5. "The first-born of every creature, that in all things he might have the pre-eminence," Col. i. 15, 18; "the first fruits of them that slept." By his resurrection God "hath begotten us again unto a lively hope, to an inheritance incorruptible, undefiled and that fadeth not away, ready to be revealed in the last time." 1 Pet. i. 3.

The "sons and daughters of the Lord Almighty" are in the likeness of their Elder Brother, *born again by the resurrection from the dead.* Jesus Christ in his life, death, burial and resurrection, is the true pattern of his chosen people. Begotten of the Spirit in time, they will be born again unto life eternal of Jesus at his coming for the redemption of the body in the restitution of all things to their first estate, which the whole creation is waiting and groaning for with travailing pains until now; "And not only they, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 22. "Then shall the earth be made to bring forth in one day; even a nation shall be born at once. For as soon as Zion travailed she brought forth her children." Isa. lxvi. 8.

This interpretation identifies the REGENERATION of believers with the time, says Dr. Burnett, of "Christ's second coming;" "when the Son of man shall sit on the throne of his glory *in the new world,*" says Dr. Murdock's Syriac translation. Alford's

Greek Testament renders it "in the new world." Dr. Wordsworth: "In the new birth of the saints at the resurrection in the new Jerusalem." Dr. Robinson defines the word, "Renovation, restoration, restitution, equivalent to apocatastasis." Dr. George Campbell renders it "Renovation; as genesis is creation, so palingenesia is renovation at the general resurrection, when there will be a regeneration of heaven and earth." J. P. Langé renders it "Renovation, coinciding with restitution, or apocatastasis in Acts iii. 21; and more, for this latter applies to the natural world, while the palingenesia goes beyond and points to a higher state of spiritual existence;" such as the regeneration spoken of Matt. xix. 28, and in all the Scriptures.

De Wette, Buxtorf, Meyer and Berthold explain the word to mean "the renovation of the world to its original state of perfection before the fall." Rudolf Stier renders it "the renewal of the world; not merely the final adoption of the children of God (Rom. viii. 23; Luke xx. 36), in the resurrection of the dead, but the glorification of all creatures connected with it, in order to the glory which corresponds to the freedom of the sons of God." Koinel takes the word to mean "the happy state of the kingdom of Messiah on the whole earth brought into a new condition." Wesley, "the renovation of all things." Adam Clarke, "the time when the new heavens and the new earth shall be created, and the soul and body reunited." Dr. Doddridge, "the time of the final retribution." Dr. Scott, Albert Barnes, and Bishop Hall, interpret the word of the judgment day. Bengel explains it, "The new creation over which the second Adam will preside, when the whole microcosm of human nature by means of the resurrection, and also of the expansion of creation, will have a new birth." Olshausen renders it, "By the coming forth of the kingdom from its concealed and purely spiritual form into an external form, or the spiritualizing of the outer world from within." Trench in his synonyms says, "The palingenesia of the body is the resurrection of the body." The fathers continually used it as

a synonym for resurrection. The word in Matt. xix. 28 doubtless includes or presupposes the resurrection; but it also embraces much more, as in Rom. viii. 19. For this gathering up of the opinions of the learned, I am largely indebted to an article in the *Prophetic Times*, 1867.

The learned of all ages interpret the new birth or regeneration, of which our Saviour speaks, to belong to the resurrection and to the great judgment-day; and as the word means on his lips, I take it to mean in the Epistle to Titus, saying: "Not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs according to the hope of eternal life." Tit. iii. 5. "The washing of regeneration" is baptism of water in the faith of Jesus and the resurrection, and in "the hope of eternal life;" and the baptized believer, for the earnest of his inheritance of eternal life, receives in the blessed time the Spirit of Promise to seal and witness the covenant promise in his heart. In like manner, "Except a man be born again he cannot see the kingdom of God," is interpreted of the resurrection only, while the words, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God," are interpreted of the baptism of water for a sign of the *faith* of Jesus and his kingdom of the resurrection, and also of the baptism of the Holy Ghost. For, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11.

In this Scripture light regeneration is the resurrection and more. For by faith the Spirit forms in the believer's heart Christ the hope of glory, and prepares him to awake from the sleep of death, and to arise from the grave in Christ's likeness. The life of faith never dies, but falling asleep in Jesus awakes

again "in glory, honor, and immortality." Regeneration is a change of heart and of life now in this world, and is also the new birth, or birth again of body and soul in Jesus Christ through the resurrection from the dead unto life eternal in the kingdom of God. It is of faith now and of the Holy Spirit of Promise in the heart, to be manifested before all hereafter in the world of the blessed, with Christ the "appointed heir of all things," and walking in this faith we walk in newness of life. The work of the Spirit through faith is begun in our corruptible nature—it is finished in the glorified and incorruptible nature. It is begun in the natural body—it is perfected in the spiritual body; of a mortal man it makes a child of God, and "if children, then heirs, heirs of God and joint heirs with Christ" in the kingdom of heaven.

Thus a happy and scriptural definition of regeneration is obtained, and light is thrown on the Scripture doctrine of the new birth—a doctrine that our traditions limit too closely to emotions of grace in the heart and to the operation of baptism of water. Grace may or may not be emotional, but it must be in the heart in order to bear fruit in the life. It is the gift of God through faith of Jesus and the resurrection. Baptism of water is the sign and seal of that holy faith, and regeneration, beginning in this world by a life of faith and hope, comes to the birth in the coming of "the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the mighty power whereby he is able even to subdue all things unto himself."

After this manner the doctrine of regeneration is explained, the doctrine of the new birth is illustrated, the doctrine of justification by faith is vindicated, and the name of "Jesus and the resurrection" is magnified; at the same time a people are born and brought to the light of day, who shall possess, inherit and enjoy the new creation in the very likeness of the Lord, the glorified [illegible] Christ the crucified. Then there

shall be no more curse, no more pain, no more death, "for the former things are passed away." And God who "is gone up with a shout, the Lord with the sound of the trumpet," "himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God." "Then shall the earth yield her increase, and God, even our own God, shall bless *us;* God shall bless us, and all the ends of the earth shall fear him." Ps. lxvii. 6.

THE OPENING OF THE ARGUMENT.

HAVING presented for a year copies of these preceding Propositions to the honored parties addressed, without a single objection made to any position yet taken, I now proceed.

The corner-stone of this building is "the testimony of Jesus," that the kingdom of heaven with Jesus Christ the crucified in person is at hand, coming in the end of the world to judge the quick and dead, to make all things new, and to "govern the nations upon earth;" "whose kingdom shall have no end."

That which the Lord declares to be coming at hand cannot be truly said to be already here. On his word it is yet to come here.

One asks, "What particular importance belongs to this view of the doctrine, taking it to be true, as Christians do?"

Answer. All the importance of truth over falsehood, and the importance of keeping God's word rather than following our own devices. For admitting it to be true, then the commonly received opinion that the kingdom is already here, and only requires to be extended, is not true, and should be abandoned. Then the hope of converting *this world* into the kingdom of heaven is a delusion, from which its followers ought to awake in earnestness, "turning away every one of you from his iniquities," that the day may be hastened for which "the whole creation

groaneth and travaileth in pain together until now, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 23.

From the beginning to the end of the Bible the coming of Christ in his kingdom is promised, foretold and proclaimed. In the New Testament especially his kingdom is preached everywhere and prayed for *to come*. A seeming contradiction in two sayings of our Lord to the Pharisees admits of a satisfactory reconciliation. All the parables of the kingdom may be easily interpreted in harmony with this doctrine of the whole Bible.

By the preaching of our Lord in the four Gospels, by the testimony of the Acts and the Epistles of the Apostles from first to last, by the Revelation of St. John, by the unanimous consent of the Fathers and the entire fellowship of the churches down to the very end of the second century, and then, with the single exception of the Gnostic school of Egypt, the fathers of this error, down till past the beginning of the fourth century, the coming of the Lord Jesus Christ in his kingdom at hand was the unshaken faith of the martyrs and of all Christians outside of Egypt.

This most Christian testimony is confirmed by the Emperor Domitian, A. D. 95, and by the Emperor Julian, the Apostate, A. D. 362, in a remarkable manner, and by the learned historian of the Decline and Fall of the Roman Empire, the unbelieving Gibbon; of all which infallible proof may be seen in these pages.

This witness is true, and I am asked its importance? *I answer*, I. It is the word of God, mighty to sanctify and to save the believer. So long as it was truly held, neither pictures nor images, nor incense, nor idolatry, nor great corruption of doctrine, nor violent controversy, found any place in the churches. Contentions and excommunications were rare, and were conducted with moderation, animosities being hushed in the churches by the faith of the righteous Judge standing at the door. Repentance was yet preached, and remission of sins and justification,

and the resurrection; but the word of the King coming in his kingdom of the regeneration, the Spirit delighted to witness with power, thereby giving efficacy to these doctrines, without which they all fail to prick the heart.

Such were some of the salutary effects wrought by this doctrine on the faith and practice of Christians, until the imperial power took hold on the Christian faith and fondled the bishops in its arms. The eyes of some began then to turn from the steppings of the heavenly King, and to admire the visible ruler of this world, with a natural desire to partake of his glory and power. And the faith and hope of the coming of the Lord in his kingdom gradually declined, withered away and fell to the ground.

During the first century of the Christian emperors, A. D. 325 to 425, dissensions, divisions, anathemas, pagan corruptions and lying wonders burst upon the churches in a flood that has nearly overwhelmed them to this day. There is no way of recovering the lost unity of the household, so healthful, as a return to the primitive and true faith of our Lord's soon coming to judge the quick and dead.

"And do you expect such a return?"

I labor and pray to bring myself, my family and the whole household of faith into the unity of the children of God in the first ages of the Church, with many failures and sad disappointments I humbly confess. In our apostate condition we, in doing the Lord's work, are compelled to walk in the ranks of divided columns, and to toil in the vineyard by companies differently organized; but the several companies should love, and not despise, should aid and not rend and devour one another.

Might we not hope, admitting the doctrine to be true, that the same salutary effects on the faith and practice of Christians would follow our return to it which Gibbon attributes to it in the first three centuries, that now the harmony of the household might be improved, and that even this trial of our "faith might

be found unto praise and honor and glory at the appearing of Jesus Christ"? 1 Pet. i. 7

II. The importance of this doctrine may be further seen in its power to uproot the love of the world in the heart of the believer.

The worldliness of Christians is a common and a just complaint. Indeed, now, believers are not easily taken with the love of transitory riches, while looking steadfastly for the Lord Jesus at hand with the glory and riches and honor of eternal life. Standing on the verge of eternity, very few concern themselves much with things of time. To all such the pomp and power of this world become vanity of vanities compared with the bright and morning star of the resurrection.

The fear of death is powerless to convert the sinner's heart, compared with that of the kingdom of the crucified Jesus at hand. Death carries in it the idea of rest and of perishing, with little reference to the future; but the coming of Christ in his kingdom carries with it the idea of life, the resurrection, the personal judgment, the eternal retribution—a state of everlasting punishment for one class, and a glorious inheritance of eternal life for another class. An honest man braves death, but he prostrates body and soul before the Lord Jesus on the throne. I know that death is often preached as equivalent to the coming of the kingdom at hand. This is man's wisdom, "but the foolishness of God is wiser than men." His word neither enjoins repentance nor exhorts to obedience in view of this death; but always in view of the great King coming in his kingdom.

"Hold fast then, fellow-servant of Christ, the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus." 2 Tim. i. 13. "Ye have obeyed from the heart that form of doctrine which was delivered you," by our Lord and by his apostles, saying, "The kingdom of God is at hand; repent ye, and believe the gospel." Mark i. 15; Rom. vi. 17. Keep this faith, once for all delivered to the saints; contend for it earnestly. What objection have you to it? Why not

"hold fast the form of sound words," for "the kingdom of God is come nigh unto you?"

Is there any excuse besides unbelief? That is fearful. Search and see. "He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son." 1 John v. 10. No one can stand in unbelief. "If any man hear my words and believe not, I judge him not. The word that I have spoken, the same shall judge him in the last day." John xii. 47, 48.

III. Besides worldliness, nothing hinders the hearty reception of the gospel more than the dissensions of brethren about truth and doctrine, about governments and orders. The doctors disagree; the teachers contradict; how can the people learn? Infidelity rejoices. Many turn sadly away who would gladly come to the knowledge of the truth, provided they could find the solid standing-ground that Jesus the crucified coming in his glory affords. This is the rock on which Jesus builds his Church. "Thou art the Christ, the Son of the living God," about to govern the earth. Many, instead of confessing with Peter, ask with Pilate, "What is truth?"

Jesus is King, now standing before you, veiled, indeed, but shortly to be revealed, "coming in the clouds of heaven with power and great glory."

If believed, this answer fastens on the heart and converts the soul. Worldly goods, forms and ceremonies, shades of color and doctrinal differences may stand or fall, go or come, live or perish; they are only the veil and covering of the body; but the body is Christ, whose professed followers were one entire and loving household of faith in the first three centuries, waiting for the return of the Lord Jesus in his everlasting kingdom. Holding this faith in the fear of God and love of the brethren, one may hold what else in good conscience he please, with small fear of harm if let alone. But now Christendom, in the Lord's absence, like the numerous family while its head has gone on a journey,

falls into wrangling and noisy disputes. The moment they believe the Lord indeed is at the door, every hoarse voice is hushed.

"You attach undue importance to this doctrine." Perhaps so; I submit to reproof; I solicit correction; I am deeply conscious of infirmity. Yet I rest on the testimony of Scripture. Jesus said to one halting disciple, "Go thou and preach the kingdom of God." When he had chosen the twelve, "he sent them to preach the kingdom of God," "and daily in the temple, and in every house they ceased not to teach and preach Jesus Christ." Peter and John "preached the word of the Lord" in Samaria. Paul and Barnabas at Salamis "preached the word of God." At Paphos, Sergius Paulus "desired to hear the word of God." At Athens, Paul "preached unto them Jesus and the resurrection." At Rome, he "was preaching the kingdom of God" for years. At Antioch, he said, "To you is the word of this salvation sent." To Timothy he said, "Hold fast the form of sound words which thou hast heard of me; preach the word."

"What word and form of sound words is intended here?" "The Scripture had before preached the gospel unto Abraham, saying: In thee shall all nations be blessed." Gal. iii. 8. "John also had first preached before his (Christ's) coming the baptism of repentance to all the people of Israel" (Acts xiii. 24), "saying, Repent ye, for the kingdom of heaven is at hand." Matt. iii. 2. Also "Jesus began to preach and to say: Repent, for the kingdom of heaven is at hand." Matt. iv. 17. And when the people of Capernaum would have detained him, "he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent." Luke iv. 43. That is, I am sent to preach the kingdom of God.

Hence I infer that "the word of the kingdom" which Jesus preached is "the word of God" which his apostles preached at Jerusalem, at Samaria, at Salamis and Paphos, at Antioch, Athens and Rome; the same which was preached to and believed by Abel, Enoch and Noah, Abraham, Isaac and Jacob, Moses

and all the prophets, the one "everlasting gospel" of salvation to fallen man. For "there is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism (of the Spirit), one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 4. This is that gospel of the grace and of the kingdom of God "which God sent unto the children of Israel, preaching peace by Jesus Christ; he is Lord of all. That word ye know, which was published throughout all Judea, and began from Galilee after the baptism which John preached." Acts x. 36. It is "the hope of the gospel," says the Apostle, "which ye have heard, and which was preached to every creature which is under heaven, whereof I, Paul, am made a minister according to the dispensation of God which is given to me for you, to fulfill the word of God, even the mystery which hath been hid from ages and generations, but now is made manifest to his saints," etc. Col. i. 23–26.

"The hope of the gospel which was preached to every creature which is under heaven," was the promise of the forthcoming kingdom of Christ; and "the mystery which hath been hid from ages, but now is made manifest to his saints," is the mystery of the resurrection from the dead, manifested "by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light." 2 Tim. ii. 10.

For the further illustration of this mystery at the threshold, refer to 1 Cor. xv.; Isa. xxv. 6–10. And refer also to Acts xxiii. 6; Acts xxiv. 15, 21; Acts xxvi. 6–9; and Acts xxviii. 20, 23, 31.

This opening is not the place to argue the point: at the same time I would not have the reader prejudiced against this work, by an idea that it gives too much prominence to the doctrine of Christ's coming in his kingdom at hand. For the sequel will show that this doctrine includes all things, both historical and prophetical, concerning the King, his kingdom, the way to it, the heirs of it, and everything connected with it. "The word of the kingdom" is the testimony of Jesus and the spirit of pro-

phecy, the very germ of "the everlasting gospel," unfolding the wonderful love of God in Christ to fallen men. It is the seed-root of grace which, planted in heartfelt faith, springs up and spreads forth branches of all Scripture doctrine, with blossoms and fruits of holy living, of blessed promise and of glorious hope of eternal life; "so that the birds of the air come and lodge in the branches thereof."

Can any one, in point of fact, attach undue importance to this doctrine? It is the key-note of the gospel trumpet, with which every other distinct note does harmonize.

It is the word of the Blessed which swallows up all other gospel doctrines, however various and however numerous, as Aaron's rod swallowed up all the rods of the sorcerers and magicians of Egypt.

THE HOLY LAND OF PROMISE.

THERE is a land of promise flowing with milk and honey pledged to the seed of Abraham's faith (Gal. iii. 7) to Israel, and to Messiah (Ps. ii. 8; lxxii. 8; Dan. vii. 14), for an everlasting possession with his people, the saints, in the kingdom of God. (Matt. viii. 11; Luke xviii. 28.) The Lord said unto Moses, "I have established my covenant with *them* (Abraham and Isaac and Jacob), to give *them* the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I will bring *you* (the twelve tribes) in unto the land concerning the which I did swear to give it to Abraham, to Isaac and to Jacob, and I will give it *you* for an heritage; I am the Lord." Ex. vi. 4, 8. He does not promise to give it *their children*, but to give *them*, even you, THE LAND OF CANAAN. And because while they lived here they enjoyed it not, neither Moses nor the fathers, nor that generation, they *must live again* that they may inherit the promise. *Rab.*

Sinai, *Manassah ben Israel*, p. 6. *Pearson on the Creed*, p. 564. Ps. cv. 8–12; Acts vii. 5.

The Land of Promise then is promised to YOU that accept and believe the promise. It is "the land of the living, and not of the dead" (*Council of Nice*); the same which Abraham and Isaac and Jacob dwelling in tabernacles saw afar off, and by faith pressed toward, confessing that they were strangers and pilgrims seeking a better country, that is, an heavenly, and "looking for a city that hath foundations, whose builder and maker is God." Heb. xi. 10, 13, 16. Our Lord convicted the Sadducees of the resurrection from the dead, and put them publicly to silence by appeal to the God of Abraham and of Isaac and of Jacob; "for he is not a God of the dead, but of the living, for all live unto him." Luke xx. 38.

Hence the saints in this world are typified by Abraham, called out of Chaldea with a promise, and also by Israel in Egyptian bondage, brought forth through the wilderness under the law to the banks of Jordan, and led over the river by Jesus, whose name in Hebrew is JOSHUA. Heb. iv. 8. Canaan is a type of the spirit-land in the heavenly country of the habitable world to come on the regenerate earth, where at the right hand of God are pleasures for evermore. In that blessed country will all the covenant promises be fulfilled through Jesus and the resurrection.

The resurrection is the doctrine of the whole Bible. The churches were once alive to it, but they are not now. "The restitution of all things," the regeneration of the heavens and the earth, at the coming of the Lord to judge the world in his everlasting kingdom, and the promised bliss of the joint-heirs of Christ in that heavenly country, are the constant themes of "all the holy prophets since the world began." In the faith of coming into the possession of the great inheritance through the resurrection, the early martyrs joyfully laid down their lives at the feet of their heathen persecutors.

While this faith wrought mightily in the Church, and strength-

ened the martyrs with firmness and patience to endure the most cruel and protracted sufferings for the name of Christ, the enemy assailed it with madness and rage, as the very point of attack on the success of which the victory should turn. Thus the bodies of the martyrs of Vienna and Lyons, A. D. 180, were many days exposed to the beasts and to the birds, after which the remains were burned to ashes, and the ashes were cast into the river. This was done to destroy the hope of their "*palingenesia*," their regeneration, their resurrection. The persecutors exclaimed: "Now we shall see if they will rise again!" Against this form of faith in Christ the heathen leveled their heaviest blows. This martyr form of faith triumphed over the whole Roman empire, "wresting from Jupiter his thunder and his club from Hercules," by the power and in the strength of Jesus and the resurrection.

Ever since the expulsion of man from Eden an immutable promise has been made of a Saviour to come, who shall bruise the serpent's head, shall restore all things, shall relieve the ground from the curse, shall deliver man from the power of death, and shall rule in righteousness over the redeemed earth in eternal life. Gen. iii. 15; Acts iii. 19; Rev. xxi. 1; xx. 3. In every dispensation—that of Abel and Enoch before the flood, of Noah and his sons, of Abraham and the patriarchs, of Moses and the children of Israel, and now of the Gospel—this promise of God to fallen man has been renewed and repeated, has been received by faith, and stands good on the record this day, to be fulfilled in due time before all eyes, with Jesus in the resurrection. The promise of a mighty One from heaven about coming to govern all nations with justice and equity, to give peace and happiness and plenty to all people, whose enemies shall lick the dust, and whose servants and followers shall dwell with him for ever in glory, honor and immortality, is the doctrine of the whole Bible. Veiled in Moses and the prophets and brought to light in the Gospel, shadowed in the promises of the everlasting

covenant made with the fathers (Acts xiii. 32; xxvi. 6), and in the covenant made with David (Acts ii. 25–30), and proclaimed at hand by our Lord and his apostles, it is one and the same "everlasting Gospel" of the kingdom of God from the beginning to the end of time, received by the same faith from Abel to Isaiah and to John, even to the coming of "the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. iv. 1. The King is one, the kingdom is one, the Gospel is one, the faith is one, the body of believers is one, and the great inheritance is one in the new heavens and earth. The good news and the faith belong to men in the flesh, but the inheritance is with the King in the resurrection. And it is an error, common to this and to all preceding dispensations, to expect to realize the promised blessedness in the existing order of earthly things, as if the cup of joy should come to the lips of this flesh, and Christ should reign instead of being crucified "in this present evil world" (Gal. i. 4); as if the holy land of promise were on this side of Jordan, and as if "Jerusalem in bondage with her children" were the golden city to come down from God out of heaven!

The Land of Promise lies in the land of eternal life beyond the grave. The Gospel is neither good news of itself, nor of the Church, nor of any hope in this world; but only of that habitable world to come with Jesus and the resurrection. The Gospel neither changes, nor ceases, nor passes away, but continues the same from the beginning until the coming of the King in the kingdom of which it is the good news. Shadows pass away, signs change, new features are revealed, but the substance is: "The God of peace shall bruise Satan under your feet shortly." Rom. xvi. 20. All Scripture from the beginning testifies of Jesus, who shall take the dominion of the earth from the prince of this world, shall expel the usurper, shall recover the possession for man and restore all things. "In him shall all the families of the earth be blessed." Gal. iii. 8.

THE GOSPEL OF THE KINGDOM.

THIS word Gospel is taken to mean good news of many things included in one, which one is the kingdom of God, of Christ and of heaven; and the joyful part of the news is that this kingdom is at hand. This Gospel is "written in the law of Moses and the prophets and in the Psalms concerning Christ, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv. 44, 47. The "remission of sins" is remission of the *penalty* of sin, which is death, and the penalty, *death*, once remitted, resurrection follows. "Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the Gospel." Mark i. 14. To the end that men should repent and believe the good news, the Lord sent forth the twelve apostles and the seventy into every city and place whither he himself would come, saying: "The kingdom of God is come nigh unto you;" and though they receive you not, still say at parting: "Be ye sure of this, the kingdom of God is come nigh unto you." Matt. x. 7; Luke ix. 2, and x. 9 to 12.

The object of preaching this good news is, that they who hear should believe and be baptized in this faith for, or with respect to, *the remission* of sins (Acts ii. 38), that they should repent and should "turn from their iniquities and understand the truth." Dan. ix. 13. The believer of the news is drawn irresistibly to Jesus, in whose name forgiveness is preached, together with the resurrection of the body unto life eternal.

The good news must be heard, believed and obeyed. The preacher goes before with the glorious gospel of salvation. The hearers who believe "the glad tidings of good things" turn with joy and trembling "from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and

inheritance among them that are sanctified through faith that is in Christ." Acts xxvi. 18, 21. "In whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls." 1 Pet. i. 8.

"The everlasting Gospel" implies the heavenly Ambassador, the joyous theme, a people interested in the news, and *faith to believe it.* "Glad tidings of good things" are less than nothing to one who rejects the tidings, who disbelieves and despises the news. The holy Gospel has the invisible God for its author, Jesus Christ for its great apostle, life eternal for its glorious theme, the Holy Spirit for its ever-present witness, and the dying race to hear the word of salvation. Without faith in the Author, in the Preacher and in the Witness, the glad tidings will fall dead on mortal ears, and the Gospel fail to move the heart, though it began in Eden and will end only with the world.

"What is the good news?"

The same promise of eternal life in Jesus and the resurrection that was from the beginning in Eden, that was covenanted unto Abraham and Isaac and Jacob, that was foretold by all the prophets, that was preached by our Lord Jesus Christ, and was published in his name to every creature: "God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again." The hope of Israel was the hope of the resurrection of the dead, and that "both of the just and the unjust." Acts xiii. 32; xxiii. 6; xxiv. 15; xxvi. 6; xxviii. 20.

"The mystery of the Gospel" on its face carries to dying men the news of eternal life, not seen but believed in Jesus Christ, who is the resurrection and the life, the Author and Finisher of faith, the first-born from the dead, who "shall judge the people righteously and govern the nations upon earth." Ps. lxvii. 4; ii. 8.

Moses and the prophets, the Psalms and the Gospel, promise and proclaim the coming of Messiah, the King of glory, to restore

all things, to establish his kingdom in righteousness, peace and happiness over all the earth, and to gather into it his captive people out of all lands. This kingdom the carnal Israel confidently expect in this evil world for themselves alone, while the Latins think it is rightfully theirs, already in the hands of the Pope and the succession of St. Peter; and Protestants of every name are hoping by the conversion of the world to Christ to gain it each sect for itself, or in a joint fellowship of all believers for the throne of the great King.

The mistake in every instance springs from anticipating in the world, under the curse, a state of things sure to come after the curse is removed; anticipating a state of things in mortality, which belongs only to immortality and the resurrection, and from expecting a state of *everlasting* inheritance in this *transitory* world, and even the kingdom of Messiah in the dominions of the prince of this world! The great King himself bade the prince of this world, "Get thee behind me, Satan." Jesus Christ disowned, denied and rejected this kingdom and all the glory of it, both for himself and his people; telling us plainly, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." Paul, likewise, after being stoned at Lystra, exhorts the disciples to keep the faith, since "we must through much tribulation enter into the kingdom of heaven." And at Rome he laid down his head on the block, not in the possession and enjoyment of the kingdom of heaven, but in the faith and hope of it, saying: "I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a *crown of righteousness*, which the Lord, the righteous Judge, shall give me at his appearing in his kingdom." 2 Tim. iv. 6–8.

Faith is the first principle of a holy life, essential to please God, from Abel to the end of time. Faith believes the word of God, not because it seems fitly spoken, but because he said it, and

will do it. Faith accepts the gracious promise, not because the recipient is righteous, but because the Giver is true and able to pay. Abraham offered up his only son, the heir of the promises, in the faith that God who required the sacrifice was able to raise him from the dead, as he surely will, in order to receive the promised inheritance of the world. Rom. iv. 13; Heb. xi. 19. The faithful while in the flesh are, as Abraham was, heirs only, children under age, until the time comes for the saints to "take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. vii. 18. And that time is, when "the day of the Lord will come, when these heavens and this earth shall pass away, and when according to his promise new heavens and a new earth shall appear." 2 Pet. iii. 10, 13.

Thus in all the covenant promises lies hidden "the mystery of the Gospel," even the resurrection unto life eternal in the kingdom of God. Through types and patterns visible to mortal eyes, the Lord presents to the faithful eternal inheritances. Isaac according to the flesh was the seed of promise, but Christ was the seed of promise according to the endless life. Gal. iii. 16. Also the promise of the city of God (Ps. xlvi. 4; xlviii. 1), temporarily fulfilled in the city of David, remains absolutely to be discharged to all believers in the "city which has foundations, whose builder and maker is God." Heb. xi. 10, 16.

The fathers understood their promises in a mystery to belong to the days of Messiah on the throne of his glory. The children, however, in all ages are and have been ever forward to grasp the inheritance before the set time; to accept the type of the promise for the substance of the unfading inheritance, and the corruptible symbol for the incorruptible kingdom of glory. The children of the kingdom, the heirs of the covenant promises, whether of the Old or New Testament, have apostatized from the faith; as if Jesus, instead of being dead to this world and despising its glory, were indeed reigning in it; were clothing his body, the visible churches, in mortal honor, and entwin-

ing his glorified head with a temporal and fading crown! No; when he came into this world our Lord took the form of a servant, and became obedient unto death. We are his followers, even unto death. When he comes again, "Thy throne, O God, is for ever and ever" (Heb. i. 8), and every tongue shall "confess that Jesus Christ is Lord, to the glory of God the Father." That is the day of Christ which Abraham saw and was glad (John viii. 56), in which the heirs of the promises shall sit down at Christ's table in the kingdom of God. Isa. xxv. 6–9.

Of this blessed kingdom, the preached Gospel brings the good news that *it is at hand*, and Jesus commands all men everywhere to repent and believe the news: "For he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." Ps. xcvi. 13; xcviii. 9. He is not here now, "For he cometh, he cometh." He is not judging the earth now; "he *shall* judge the world with righteousness, and the people with his truth." Seeing the mal-administration of the kingdoms of this world during the Christian centuries, it were more reasonable, with reverence be it spoken, to believe the government of the churches and of the nations is committed indeed to an erring vicar than to suppose our exalted Lord and King allows this foul discord and bloody strife in *his* own heavenly kingdom.

A far other administration than is now seen may be confidently expected when the promised, the preached and the prayed-for kingdom of heaven shall appear: promised and preached in the everlasting Gospel from Genesis to Revelation, and prayed-for in all generations, and especially by the Spirit and the Bride in the churches, saying: Thy kingdom come.

The promises and the prophecies of the holy city and the heavenly country, of the King of glory and of his glorified people, are proclaimed to this dying race, but the possession of the golden city and blessed country, the wide and endless dominion of Christ the King, and the perfect bliss of his chosen people,

belong to "the land of the living, and not of the dead." The "peace on earth," announced at our Saviour's birth is still followed by the sword, and is yet sure to come with the Prince of peace, enthroned on the regenerate earth, with all his enemies under his feet. He is the Father of the everlasting age and of the spiritual race. The first Adam was made a living soul, the last Adam a quickening spirit; and as we now bear the image of the earthy we shall also bear the image of the heavenly.

The testimony of Jesus is the spirit of the whole Bible. Its promises, its prophecies, its history and parables, its teachings, warnings, consolations and threatenings are all consummated in Jesus and the resurrection, when "the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 32. In that day the gospel dispensation will yield to the dispensation of the kingdom of which it is now the good news; "and all flesh shall see the salvation of God," in the face of Jesus Christ, the King of glory."

THE REGENERATE EARTH IS THE LAND OF THE BLEST.

THE new heavens and new earth which God has promised to make are not intended to remain desolate, without an inhabitant. Far more glorious than this perishing world, they are intended for the everlasting inheritance of the meek, the righteous, the just, the immortal race of the second Adam, with whom God promises to dwell: "And they shall be his people, and God himself shall be with them and be their God." Rev. xxi. 3.

That is the land of milk and honey; there is the city of God, and there is the home of God's elect, the everlasting habitation

of the righteous; "And David, my servant, shall be king over them, and they shall all have one shepherd, and my servant David shall be their prince for ever."

I remark here the repugnance both of the learned and ignorant to regard the earth as our home, though changed it be into the kingdom of heaven. Young and old, like youth in Cole's Voyage of Life, fasten their eyes on a city without foundations, even their heart and hopes on a castle in the air, and they rush through life, in full expectation when leaving this world to reach and to dwell for ever in the city of the imagination in the air. The multitude are thinking to leave behind them this body and the earth together; while mounting on high, many in their haste to reach the mansions of the blest do not think of waiting for the Lord's coming, but rather to wing their flight at once to realms where "David is not ascended," and they are offended at the idea of waiting for them who "without us should not be made perfect." They are even, as it were, robbed of their heaven, if it must be enjoyed on the earth.

This has something natural in it and also scriptural. This natural feeling of the redeemed will be amply satisfied hereafter in a spiritual body, traveling and riding through the great universe on the glorified earth with eyes and understanding of celestial strength. Their pathway lies through the wide heavens, in a daily revolution of the earth on its axis, a thousand miles an hour, and in a monthly dance with the moon on her annual circuit around the sun, at the rate of some seventy thousand miles an hour, and journeying also with the sun itself at a still greater velocity in endless years of the great circuit of the galaxy, beholding the wonderful works of God in the new creation, and discovering new heavens and glories and joys and wonders unutterable. The earth may be a beautiful and richly-furnished chariot to bear them through the ever-varied circuit of the great universe, always beholding the face of God in our Lord Jesus Christ, the King of glory, contemplating his wisdom and good-

ness and power and riches in the works of his hands, and finding ample room for the exercise and play of their exalted faculties and holy affections in the city of the great King, which has foundations on the new earth, has fellow-citizens and pleasures for evermore, and Jesus Christ crucified for us, "Jehovah our righteousness," Emmanuel its everlasting King.

However this fourfold and inconceivably rapid and diversified motion of the earth may interest its future inhabitants, no doubt the everlasting covenants promise believers, on the oath of Him with whom it is impossible that he should lie, their possession of endless inheritance on the new earth, in the resurrection and restitution of all things, even this earth glorified and changed to match the glory of these changed bodies in the day of the Lord Jesus. "It doth not yet appear what we shall be," neither what the regenerate earth shall be: "But we know that when he shall appear, we shall be like him, for we shall see him as he is," and we may be sure that the new heavens and new earth will be excellently fashioned and finished by the Lord Jesus, who said: "I go to prepare a place for you," even for the heavenly abode of the glorified and immortal race of the Lord from heaven, and for the seat of his throne, whose "name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace; of the increase of whose government and peace there shall be no end upon the throne of David, and upon his kingdom to order it and to establish it with judgment and with justice for ever. The zeal of the Lord of hosts will perform this." Isa. ix. 6.

The present heavens in connection with earth, mentioned in Scripture, are the apparent heavens, the *meteoric* heavens, and not the infinite expanse of the starry orbs, billions of which, resplendent with their own light, exceed the earth in magnitude and in glory. The visible heavens become new simply by such changes in the meteoric heavens and in the vision of our corruptible body as may open to the eyes of our vision and incorruptible

body a more perfect view of the glory of God in the works of his hands.

The blindness of our mind is discoverable in the common failure to recognize the wisdom of God in the construction of the visible heavens, and to recognize also in the word of God his purpose in due time to change these heavens and this earth, and to make all things new for the home of the blessed in the kingdom of God, from which the wicked are to be cut off for ever. "Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed." Heb. i. 10; Ps. cii. Again it is written: "Let the earth hear, and all that is therein, the world and all things that come forth of it. For the indignation of the Lord is upon all nations, and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine, and a falling fig from the fig-tree." Isa. xxxi. 1–4; see also Matt. xxiv. 29; Rev. vi. 13.

Every reader must admit this description to be surpassingly splendid, but not all believe it to be exactly true. Such as saw the falling stars, November, 1833, will admit that was a lively picture of this scene.

"Behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind." Isa. lxv. 17. Again it is written: "We look for new heavens and a new earth, in which dwelleth righteousness." 2 Pet. iii. 13. John the Divine further testifies: "And I saw a new heaven and a new earth, for the first heaven and first earth were passed away, and he that sat upon the throne said, Behold, I make all things new." Rev. xxi. 1–5.

But do the men of this world believe these things? They believe rather that these holy words intend the national over-

throw and reconstruction of Judah and Jerusalem, and the introduction of a beautiful order of things under a new theocracy, which shall bear sway over all the nations of the earth. After this worldly fashion many learned interpret the wonderful description of the resurrection in the thirty-seventh chapter of Ezekiel, and the natural heart accepts it for the return of the Jews from their dispersions into their own beautiful country to reign for ever over all nations! Christian travelers, who see the desolation of the land, and who grieve over the misery, degradation and shame of the capital, whose holy places are guarded by Turks, to keep the Greek and Latin Christians from slaughtering one another in the possession of them, even these eye-witnesses of the curse on the ground and on the city and on its occupants, cannot all disabuse their heart of the hope of a terrestrial reign of Messiah and of the carnal seed of Abraham yet to come therein.

If any cannot learn from the Scriptures which came down from heaven, let them inquire of the tablets of stone laid up in the bowels of the earth, that great storehouse of historical records written by the finger of God in royal characters, that no mortal can counterfeit and that no man can mistake or misapprehend. These records show the utter overthrow and ruin of several former creations once living on the face of our earth, and the successive rise and growth of others of a higher order of intelligence, comeliness of proportion and usefulness to the coming man, all tending to persuade their readers that "this present evil world" and these heavens will in some great catastrophe also fall into ruin, and give place to a new creation under more propitious skies, such as the Scriptures promise in "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

Then "let the heavens rejoice, and let the earth be glad. Let the field be joyful, and all that is therein. Then shall all the trees of the wood rejoice before the Lord; for he cometh, for he

cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." Ps. xcvi. 10–13. "For the Lord will comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody." Isa. li. 3. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. lv. 12. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat." Isa. lxv. 25. "And the cow and the bear shall feed; their young ones shall lie down together, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi. 6.

I know that many learned people are taught, and honestly believe, these glorious promises of the new creation are poetical descriptions of a future day of Church glory in this world, contrary both to the letter and to the spirit of prophecy, and contrary to the hope of the resurrection and of the coming of Christ, in whom "all the families of the earth shall be blessed." For such interpretation shuts out Jesus from the testimony of this prophecy, whose "name shall endure for ever; his name shall be continued as long as the sun, and men shall be blessed in him. All nations shall call him blessed." Ps. lxxii. 17. The common interpretation makes no account of his coming with this new order of things in heaven and earth. It rather speaks the language of his citizens in the parable, who send a message after him, saying: "We will not have this man reign over us; we rule and enjoy the world well, and we desire nothing better."

The holy interpretation of the glorious promises and prophecies with reference to the new heavens and earth fills them with the testimony of Jesus, who left the glory of the Father, and took on him the form of a servant in human flesh, and humbled himself to the death of the cross. When leaving the world he promised to come again and "sit on the throne of his glory," and "judge the quick and the dead at his appearing and his kingdom."

THE DIFFERENCE.

ONE asks, What is the difference whether we take the promised kingdom of God for the Church in this world to be hereafter glorified in the vast expanse of the heavens, or for a future state of bliss in the new heavens and earth, provided we obtain a portion therein? I answer:

First. No finite mind is competent to value the difference between truth and error in the doctrine of eternal life. We seek for truth, and pursue it even to the cross, in the faith that it leads to endless glory and bliss through the resurrection unto life, while error leads down to death and endless despair.

Secondly. The discoverer of truth cannot himself tell the importance of that truth. Neither Franklin, nor Morse, in the day one brought down captive the lightning from heaven, and the other began to send it on errands over the earth, conceived of the Atlantic cable and of reading yesterday's news from Washington in all the capitals of Europe through the morning papers.

"The word of God is quick and powerful, sharper than any two-edged sword," swifter than any forked lightning. Properly received and understood, it has power to remove mountains, to lift off the burden of sins, to awake the dead, to take away the

curse, and to conduct the believer into the promised land of eternal life. Let the Bible be read and understood symmetrically in its relations to time and to eternity, as exemplified in Jesus and the resurrection, and the stars of heaven are not more certain in their courses, motions and revolutions around the central sun, than the covenant promises and prophecies of the Bible are uniform in their testimony to Jesus, and to his kingdom of the resurrection in the new creation and in the restitution of all things. The pilgrim who guides his steps through life by the light of this everlasting Gospel will travel in company with Abraham, with Israel and with our Lord and Saviour Jesus Christ, through faith into the heavenly country, without taste of death, knowing the joy which is set before him, and that God makes all things work for good to them that love him.

But while one astronomer takes the earth for the grand centre of this universe, and another the sun, surely they contradict; so, likewise, while one theologue takes this world, or any visible king or thing in it, church or hierarchy, for the kingdom foretold in the prophets and preached in the Gospel, while another takes that heavenly kingdom for the inheritance only of the risen dead in the regenerate heavens and earth, they contradict, notwithstanding in both cases the affairs of daily life go on much alike.

One theologue thinks to convert the world, "even to lay it as a trophy at the feet of the crucified Redeemer," through the triumph of the Gospel over all the nations of the earth. "Then will open a new age, in which human activity in all its branches shall freely come back into league with the Church; science and art join to glorify the name of God, and all nations and dominions, according to the word of prophecy, be given to the saints of the Most High."—*Schaff's History*, vol. i., p. 145.

Another theologue thinks that were the prince of this world to lay the power and glory of the world at the Redeemer's feet to-day, our Lord would spurn him and the gift as of old. Per-

ishable honors capture the heart of perishable men, but no amount of such tinsel can satisfy the soul hungry for immortality, much less can it be acceptable to the King of glory, the Lord of the new earth.

The interpretation of the promises and prophecies for the glory of this world in the present order of things resembles the teachings of the Sibylline oracles, inspiring hopes of a golden age, from the joys of which all preceding ages are by death hopelessly cut off, and of which the recipients still lose the possession, though the years of human life be lengthened out. Whereas, the gospel of the remission of sins, of the resurrection of the dead, of the abolishing of death, of the new Jerusalem coming in the new heavens and earth, with the coming of the Lord Jesus Christ, opens the kingdom of heaven to all believers from Adam to this day for an everlasting possession of blessedness and peace and joy.

OF REDEMPTION.

THE death of Jesus on the cross, his burial in the ground, his resurrection and ascension up where he was before, together constitute a body of elementary truth full of divine goodness and power. When his dead body was laid in Joseph's tomb the hopes of his disciples were quenched in despair. All the rays of holy promise were gathered into that tomb and veiled from mortal sight, until they passed through the grave. Then in the resurrection they reappeared, bringing life and immortality to light, as the bright and morning star of the new creation, which foretells the approach of the Sun of Righteousness in full splendor of the eternal day. For all the Old Testament promises and prophecies are fulfilled in the sorrows and sufferings and death of this creation, or else in Jesus and the resurrection, and the New Testament proclaims the grand consummation at hand.

As the light of the sun enters the eyes from the wide horizon of heaven and earth, comes to a focus, disappears and is quenched in darkness on the optic nerve, only to reappear to the mind's idea in the varied and beautiful landscape of sunshine and clouds, mountain and lake, garden and fields, birds and cattle, an inexhaustible study of glory and beauty; so the light of divine revelation is quenched in the darkness of death and the grave, only to bring to the eye of faith the boundless vision of eternal life and glory in the holy city and the heavenly country of the resurrection.

A cardinal truth in the Bible, in harmony with which all holy prophecy must be interpreted, is that, "The Scripture preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. iii. 8.

Jesus, the seed of the woman, "took on him the seed of Abraham" (Heb. ii. 16), "to perform the mercy promised to our fathers, and to remember his holy covenant, that he would grant unto us, that we, being delivered from our enemies, might serve him without fear." Luke i. 72. This is the promise. It has not been fulfilled to "all nations;" it has not been fulfilled to "us;" it never can be in this world. For many of "us" have perished from this creation for ever, and not a few of the nations have vanished away. The promise still is sure to "us," as the blessed Jesus said: "Heaven and earth shall pass away, but my words shall not pass away." Therefore, we are "looking for that blessed hope and the glorious appearing of the great God and and our Saviour Jesus Christ," to fulfill this with all the other covenant promises in the resurrection from the dead and the kingdom of heaven.

All the heirs of the eternal promises must follow Jesus over Jordan before they come into the land of milk and honey, and partake of the vine and olive, and behold with their eyes the fair city which by faith the fathers saw afar off, and during life's pilgrimage sought to reach in a better country, even an heavenly. All the saints go down with Jesus into the dark valley of humilia-

tion and death before being exalted with him in the throne of his glory. "For do ye not know that the saints shall judge the world?" 1 Cor. vi. 2.

This is the faith once delivered to the saints, and no servant of the Lord is at liberty to depart from it, in view of a city or of a kingdom in this world, whether in Palestine or Babylonia, in Jerusalem or in Rome.

INTERVIEW WITH THE DOCTORS.

FIRST DISCUSSION.

Discussion of Luke xvii. 20. *The kingdom of God is within you.*—Matt. xii. 28, and Luke vi. 20.

THANKFUL for grace to search the Scriptures, and to find out their holy testimonies as already presented here, and deeply impressed with their gravity and their far-reaching power beyond the ken of a superficial eye, and conscious of my inability practically to handle the great themes, I have long and earnestly sought to place them with their key in abler hands, to assist in the solution of troublesome controversies, to heal the dissensions of Israel, to resist the skeptic, to correct the worldling and to strengthen the faith, to quicken the hope and to expand the charity of "all them that love our Lord Jesus Christ in sincerity." Earnestly laboring to bring these propositions with the grounds of them to the knowledge of the Christian ministry, in season and out of season, I have troubled many to little purpose, and yet with no discouraging rebuke.

A brief recital of some recent efforts of this sort will show in the liveliest form the power of these propositions, and their bearing upon the practical teachings of the ministry and upon the current theology of the age, and will in a familiar way open also a vista of revealed truth, in which may be seen the vast pro-

portions of the final apostasy, the visible departure from the faith of Jesus and the resurrection on every hand, the error of reposing our trust in things transitory, and the vanity of attempting to build the churches into one "city and tower whose top may reach unto heaven." Gen. xi. 4.

Up to this page of our work every position taken rests so firmly on the Rock of Ages that few make any opposition. Most readers admit every word here written, and some wonder at the earnestness required to bring forth this doctrine for the edification of the churches. But now are encountered towers and castles of error in the way of our progress, which have ages of strength, with most numerous, able, honest and exalted defenders entrenched and pledged to guard, maintain and defend them. These being leveled and removed out of the way, out of the literature, teaching, preaching and aims of the churches, great and radical changes will follow in Christendom, which I leave to other hands, while proceeding with my proper work—to show that these castles of error are built on the sand and not on the rock.

Jan. 1, 1868.—Senior Harvard invited ten clergymen to spend an evening at his house, two for honor, with eight for the discussion. Four attended and four excused themselves.

He presented the following topics for consideration:

I. The everlasting inheritance of the land, covenanted to Abraham, to Isaac and to Jacob, and to their seed which is of faith, will be fulfilled to them personally "in the restitution of all things" on this earth glorified with the resurrection of the dead unto life eternal in the kingdom of God.

II. The kingdom of God covenanted to his Christ, exalted in the Psalms, foretold in the prophets, preached in the Gospel and prayed for in the churches, the one and only kingdom of our Lord and Saviour Jesus Christ, is not come, never has come, and never will come in this world under the curse.

III. The Son of God sits at the right hand of the Father.

"expecting till his enemies be made his footstool," and we ought to stand, as the primitive Church did, waiting for the coming of our "Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

DISCUSSION.

The *third* topic was received without one objection; and the *first* likewise, with this understanding, that a temporal possession of the land by the natural seed is included in the promise, and also that if "earth" is used in the promise for a figure, the eternal inheritance may be not in the earth but in the figure.

On the second topic, however, the discussion was spirited. Vigorously and at once Luke xi. 20 rose against it, saying: "No doubt the kingdom of God is come upon you." Likewise, Luke xvii. 20, saying: "The kingdom of God is within you." And it was forcibly urged that any sentiment declared by our Lord may be confidently repeated by his servants in his own words, and "then the kingdom of God *is* come unto you." Matt. xii. 28.

These texts were met with a reference to the whole current of Scripture testimony, going to show that the kingdom of Messiah is yet future. They were also explained by the circumstances in which they were spoken *to his enemies, and not to his disciples.* We may boldly affirm anything stated in the Lord's own words, provided the connections are not changed. A word spoken to his adversaries may require to be understood in a sense not common to his friends and followers, as a word spoken to his disciples should be received in a sense applicable to friends, and not to enemies.

The three texts quoted were spoken to the Lord's enemies, the Pharisees, who were in the act of seeking to catch him in his words, and were trying to confound him in the presence of his disciples before the multitude.

First text, Luke xvii. 20: "And when he was demanded of the Pharisees when the kingdom of God should come, he an-

swered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here, or lo there! For, behold, the kingdom of God is within you. And he said unto his disciples, The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And they shall say unto you, See here, or see there! Go not after them, nor follow them. For as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of Man be in his day." And he proceeds further to teach them that he must suffer and be rejected of this generation before that great day, which will suddenly come, as the days of Noah and of Lot, to destroy all by flood and by fire from heaven: "Even thus shall it be in the day when the Son of Man is revealed." Luke xvii. 30.

Our Lord does not mean to assure the proud Pharisees that they have indwelling in their hearts that glorious day and kingdom which his lowly disciples should crave with longing desires, and yet should not have in this world. Far from that.

The Pharisees urged him with an impertinent question: When will this new kingdom come? To the point of time he gives them no answer, but only to the manner of looking for the kingdom of heaven, not in the clouds, but in the heart. It comes not through watching eyes, but a change of heart—not by a head turning here or there, but a heart turning from the love of the world to the love and service of God. The kingdom of God cometh not with observation, Lo here, lo there. Behold, it is within you. If you would see it, search, cleanse and change your heart, mind and affections. In his answer to the Pharisees not a hint of the *time* of the kingdom is given, but only instruction about looking in the right manner for its coming.

Immediately he proceeds to speak to his *disciples* concerning the *time:* "And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it." So far from seeing him on the

throne of his kingdom come, they should see him rejected of this generation and crucified, and should themselves be called to suffer many things for his sake, which would fill them with a desire to see one of the days of the Son of Man, and of his sovereign sway, to deliver them from the hands of their enemies, and yet they should not be gratified. Nevertheless, they may be sure that his kingdom will come, and shall like the lightning be manifested in a moment, under the whole heaven, "when the Son of Man is revealed." Thus he spoke to the *disciples* of the *time*, that his kingdom is yet future, subsequent to his own rejection and suffering, and also to their own departure, for they should never see one day of it in this world. As it was in the days of Noah and in the days of Lot, so shall the coming of his kingdom be—sudden, irresistible and universal.

Thus I understand his saying: "The kingdom of God is within you," to the Pharisees in connection with saying to his disciples: "Ye shall not see a day of it;" and I perceive that he reproves the *manners* of the Pharisees without gratifying their curiosity. At the same time he cautions his disciples not to expect the kingdom of God in this world, but in the end of it, as in the days of Noah, when the Son of Man shall be revealed. So much for the first text.

For the second: The words of Matthew xii. 28, and of Luke xi. 20, are in the original Greek identically the same; therefore the explanation of one is the explanation of both: *Αρα εφθασεν εφ' υμας η Βασιλεια του Θεου.* These in Matthew are rendered: "Then the kingdom of God is come unto you," and in Luke: "No doubt the kingdom of God is come upon you." And they were spoken to the Pharisees on a single occasion.

The circumstances were these: The Lord Jesus was casting out a devil, and the multitudes were astonished at this exhibition of power, and said: "Is not this the Son of David? But when the Pharisees heard it they said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils." Matt. xii. 23.

Knowing their evil thoughts, the Lord proceeded to argue the point with them. The people asked the question: "Is not this the Son of David? Christ cometh, and he will bruise Satan under his feet; he will make the devils tremble and obey: we have seen Jesus do this. Is not Jesus the Christ?" "No," answered the Pharisees, "by no means. He casts out devils by the prince of devils."

The Lord, in reply to their calumny, said that a kingdom or a house divided against itself must go to ruin, and he asks if Satan casts out Satan, "how then shall his kingdom stand?" Again, he asks, If I by Beelzebub cast out devils, by whom do your sons cast them out?—the exorcists known of all men professionally to cast out devils in the name and by the power of the God of Abraham. Acts xix. 13. Therefore, they shall be your judges; they shall reprove your blasphemy. And a third time he asks: "But if I cast out devils by the Spirit and by the finger of God, then has not the kingdom of God come on, or toward you *beforehand?* This inference is far more reasonable for you than that Satan casts out Satan." See Liddell and Scott's Lexicon for this interpretation of the Greek text: *αρα εφθασεν.* The words of both Matthew and Luke and the attending circumstances are exactly the same, and therefore their explanation is the same, notwithstanding in our English Testament the words of the two evangelists are different. Let every scholar judge for himself on his own examination of the text. To my mind it is evident that the Lord in this case rebuked the presumption of the Pharisees, seeing the devils themselves confessed him, and challenged him with coming to torment them before the time. Matt. viii. 29.

No exception was taken to this interpretation by my friends, the learned doctors of divinity, but it was confidently affirmed on the one part that "*the kingdom is here now in an incipient state,*" which was on the other part admitted, in the sense that Solomon's temple was in an incipient state in the fir and cedar

timber and boards of Lebanon, and in the hewn stone in the quarries before it was brought and built up in Jerusalem.

Again, they urged that the Lord gathers into his kingdom *now* "such as shall be saved." Which was admitted in the sense that the Lord gathers his faithful together from Abel and Enoch downward, who are waiting with all saints "for the manifestation of the sons of God," according to the promise, "God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 40; Rom. viii. 19.

It was affirmed vehemently that "Christ in heaven now rules his Church on the earth." Admitted, that being exalted to the right hand of power, our High Priest and Intercessor, "and having received of the Father the promise of the Holy Ghost" (Acts ii. 33), he sends the Comforter to teach, guide, admonish, gladden, sanctify, and *abide for ever* with his people, but not to rule them with authority, not to govern them with his power. Jesus, our Lord, is now ruling *by faith* only, but he will rule in fact on his own throne, when after having received the kingdom he returns in it with power and great glory.

And so this discussion ended, leaving the strong current of testimony to the coming of Jesus with his kingdom in the end of all things neither changed nor broken by his words of instruction and of rebuke to the Pharisees.

Two weeks later a most respected, apt and thorough doctor of divinity, who had been prevented from attending the discussion above mentioned, at the suggestion of a brother doctor who took part in that discussion, invited a number of brethren to his house to hear a communication from S. Harvard, and thirteen attended.

SECOND DISCUSSION.

Second interview and communication. The gospel trumpet contrary to tradition. Apostasy of the Gentiles and illusions of the kingdom. A true formula of the doctrine of the kingdom. Theses I., II., III. *for discussion.* 1st THESIS.—*The visible Church not the kingdom. The Gospel and the kingdom two different things. Christendom in the error of Jerusalem and of Rome.* 2d THESIS.—*The promised kingdom not in this world under the curse. In the parables, in embryo. Testimony of the Eucharist. To come yet by testimony of the Apostles, in the end of the world. Yet to come by testimony of the ages subsequent to the Apostles. And by testimony of the enemies of the Gospel. The kingdom never of this world nor in it.* 3d THESIS.—*The kingdom will be on this regenerate earth. Testimony of geology and of the Scriptures, and of the prophets Ezekiel and Daniel. Earth means earth without a figure. The kingdom of this world delivered up to the Father. Parable of the householder and wicked husbandmen. End of communication. Criticism.*

COMMUNICATION.

Jerusalem, misled by the traditions of the elders, rejected and crucified the Lord of glory. It need not surprise us, therefore, if Christendom also makes void the Gospel of Jesus Christ crucified, by vain traditions. Humbly and respectfully I call your attention to some proof that this evil grievously afflicts the churches.

A Vain Tradition.—Tradition teaches us that *the visible Church* is that state or kingdom typified in the Law, foretold in the Prophets and preached in the Gospel—a kingdom which is begun in this world, which is yet to be extended over it, and afterward to be transferred to the wide and remote heavens. Tradition also teaches Christians to labor, hope and pray for the extension and expansion of this kingdom, until it shall embrace the whole earth. "The visible Church consists of all those throughout the world that profess the true religion, together with their children, and is *the kingdom of our Lord Jesus Christ*, the house and family of God, out of which there is no ordinary possibility of salvation."—*Confession of Faith*, ch. xxv., sec. 2.

Having learned to distrust this tradition, I have also learned to read the Scriptures in a plain way, wherein all differences of doctrine meet and unite in the testimony of Jesus and the resurrection of the dead—a plain way wherein the voices of all the holy prophets from Moses to Malachi join in sweet and perfect concord with the trumpet of the everlasting Gospel, as set to our lips by the King's own hand with command to sound: "Repent, for the kingdom of heaven is at hand! The kingdom of God is come nigh unto you. Repent and believe the Gospel."

No man, not excepting the Pharisees, no tradition of men, may lawfully change that trumpet voice or may sound: "The kingdom of God *is come unto you.*"

This key-note of the Lord and of his kingdom harmonizes the Bible from Genesis to Revelation in one testimony to "Jesus and the resurrection," and in one "everlasting Gospel" of "the restitution of all things, which God hath spoken by the mouth of all his holy prophets which have been since the world began;" "as he spake to our fathers, to Abraham and to his seed for ever." The discordant doctrines which rend the ears and the heart of Christendom are by this trumpet sound of the Gospel changed to tremulous notes of heartfelt sympathy among all believers and of unity in "the blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ," to "make all things new" for the habitation of the righteous on the glorified earth in the resurrection from the dead. All the covenant promises and prophecies of eternal things meet and will be fulfilled in the everlasting King, who was crucified and rose from the dead and is coming to sit on the throne of his father David, and to "rule over the house of Jacob for ever, and of his kingdom there shall be no end."

Sectarian differences sink into insignificance alike when the believers in Jesus are surrounded by heathen enemies, or when they are stepping down into the open tomb, or when they stand watching and waiting for our King's return. Then every heart

is turned to praise the Lord and to love the brethren. All differences of brethren cease.

Their traditions led the Jews to expect the coming of Christ in a temporal kingdom, which they were to have with him over their enemies and over all the nations of the earth. So universally was this belief fastened on the popular mind and heart that the apostles themselves went up to Jerusalem at the time of the sacrifice of the Paschal Lamb of God, confidently expecting that then and there our blessed Lord would sit down on the throne of David, would sway his sceptre over the whole world, and would distribute its honors for an endless inheritance among his followers. And the Lord suffered them in their error. In this persuasion the whole multitude received Jesus in Jerusalem with loud hosannas, and on his refusal of their crown they fiercely demanded his crucifixion as a blasphemer and a deceiver of the people, who were indeed self-deceived by their vain traditions.

Thus the ancient Israel apostatized from the faith of Moses and the fathers, and were cast out of their city and country and holy ministry, for our learning that men should not dare in the name of Christ crucified to look for Christ's kingdom and glory in this world and its Jerusalem.

THE APOSTASY OF THE GENTILES.

A tradition similar to that which deceived and betrayed Jerusalem is now prevailing in Christendom, persuading the nations that *the visible "Church has risen to the kingdom of God,"* of which it is indeed the messenger, the witness and the preacher. Learned and devout men of all denominations believe that the visible Church universal is the heavenly kingdom foretold by the prophets and preached by the Lord and his apostles, already come and yet to be extended over all nations on the earth. Accordingly kings, princes and bishops strive and contend for the highest seats in the kingdom, for the possession and distribution of the royalties and honors, the power and the revenues thereof,

from Rome to Paris, from Moscow to London, and to the ends of the earth. The great apostasy blows the trumpet of its own kingdom COME, instead of the kingdom of the crucified Jesus at hand. And the great denominations of Christendom, each one for itself, or all collectively, believe that the kingdom is come into their hands with its keys, and (are there not chief priests and Scribes and Pharisees also of this dispensation?) they are persuaded that through them it is administered, and it will yet be extended to embrace all the nations, until in the end of times it shall be translated to the unknown skies!

Thus the learned and devout take the eternal promises covenanted to Christ and his saints, and twine them about the visible Church, its hierarchies, rulers and visible heads, "in this present evil world." Thus they miserably confound the race of flesh and blood with the children of God in the resurrection, even this distracted and contentious state of the churches with the promised kingdom of heaven!

ILLUSIONS OF THE KINGDOM.

The great folly of our tradition is apparent in three prevalent illusions of the kingdom.

I. Illusion, that of *the Latin Hierarchy*.—This is the strongest and widest spread, the most terrible and dangerous of the three illusions. It presents itself in the form and name of the visible Roman Catholic and apostolic Church. It raises high its head in the name of the vicar of Jesus Christ and successor of St. Peter,* wearing a triple crown, two swords and the promised keys

* Sanctam Catholicam et Apostolicam Romanam ecclesiam, omnium ecclesiarum matrem et magistram agnosco; Romanoque Pontifici, beati Petri Apostolorum Principis, successori, ac Jesu Christi vicario veram obedientam spondeo ac juro. I acknowledge the holy Roman Catholic Church to be the mother and mistress of all Churches, and I promise and swear true obedience to the Roman Pontiff, successor to blessed Peter, the prince of the apostles, and the vicar of Jesus Christ.—*Creed of Pope Pius* IV.

of the fisherman, to open and shut the gate of life. Its followers are numerous, honorable and confident as the carnal Jews themselves. But this kingdom is to the kingdom of the holy promise in the Gospel as the sun-dog is to the sun, a sublime mockery of the king of day and of glory. Yet not the Latins only, but the Greeks and the Anglicans, share in these pernicious views of the kingdom, the last two substituting the emperor and the queen in the place of the Pope for the visible head of their part of the heavenly domain.

Great multitudes hold this to be the only form and only sense in which the kingdom of God will ever come on the earth!

II. *The Second or Protestant Illusion.*—A great company of earnest Christians are engaged in the work of publishing the Gospel to all nations, in the belief that a *spiritual* and invisible kingdom is come in the visible Church, and that the King of glory will come in person from heaven to earth, when or after his throne is once prepared in Jerusalem, and his visible Church is extended over all the earth, will come to rule the world with or without the carnal Jews at the head of all nations, for a thousand or more years. After which the general judgment will take place, the earth itself will flee away into emptiness, and its inhabitants will be transferred to distant regions for their final dwelling-place. Some look for the Lord's coming in the beginning and some in the end of the thousand years; and some look for a glorified earth of eternal life without regard to the Jews in the flesh, while a multitude, in the great confusion and conflict of opinions, know not what to think. They let the prophets alone. Nevertheless, the halting in faith incline more toward a distant heaven in space than to this earth glorified for their inheritance in eternal life with Christ Jesus the crucified in his everlasting kingdom, and more to a kingdom of this Jerusalem than of the golden city.

This illusion rejects the visible head for its body; but it maintains a visible body without a visible head for its kingdom come.

III. *The Third or Judaizing Illusion.*—A learned class of faithful men, holding many things in common with the class last named, believe and teach that about the end of the Gospel of the kingdom the Lord is coming with a two-fold return of the mortal Jews—the first return of three tribes for the rebuilding of Jerusalem and its temple in more than primitive splendor, all to be destroyed again in Armageddon, when only "a remnant shall be saved," unto which remnant the ten lost tribes are to be gathered at the appearing of our Lord to make an end of sin, of death and of the curse; to raise the just and exalt them to reign with him in Jerusalem of the new heavens for a millennium, while the converted Jews are to be reigning in Jerusalem of the new earth, whose inhabitants are to increase and multiply during the thousand years, or for ever; and in the end of the years the rest of the dead are to be raised and judged. Then the Lord delivers up the heavenly kingdom to the Father, who transfers it to the heavenly glory, while the Jewish kingdom over all nations remains in the flesh on the regenerate earth for ever and ever.

This complicated system of Christian Judaism is difficult to analyze. It agrees, however, with the two preceding, so far as to confess the faith of the promised kingdom in this flesh and blood, out of which the Jewish and the Gentile apostasy both have sprung.

The two last named illusions mightily reduce the *present* importance of the temporal kingdom by repudiating the visible head, but they agree to exalt its coming importance to heaven itself for a millennium, or more in the form of the future Jewish and church dominion over all nations—a doctrine repudiated by Greeks, Latins and Anglicans, unanimously and for ever in their creeds and articles and confessions.

IV. *A True Formula of the Doctrine of the Kingdom of God.*—I believe that Jesus Christ, the Son of the living God, after having suffered, is, by invitation, saying, "Thou *art* a Priest for

ever after the order of Melchisedek; sit thou at my right hand till I make thine enemies thy footstool" (Ps. cx.), now gone into heaven to receive the kingdom of the glorified earth and to return; and that he is now our High Priest and only Mediator, our Advocate and Intercessor, sitting at the right hand of power, "from henceforth expecting till his enemies be made his footstool." Heb. x. 13.

In due time, having received of the Father the promised dominion of his "purchased possession," Jesus Christ and him crucified is coming again "with the voice of the archangel and with the trump of God" (1 Thess. iv. 16), to change the living "in a moment, in the twinkling of an eye (1 Cor. xv. 52); to raise the corpses, to dissolve the heavens and the elements with fervent heat, and to make "new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 12), when "behold, the tabernacle of God shall be with men, and he will dwell with them, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" "nor curse." Rev. xxi. 3; xxii. 3. Then, "in that great city, the holy Jerusalem," which Abraham and the ancient saints by faith saw afar off, and diligently sought for in the heavenly country (Heb. xi. 10–17), Jesus Christ himself will reign over his chosen people for ever, "and of his kingdom there shall be no end." Luke i. 33. For him hath God highly exalted, "and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father." Phil. ii. 9.

In that day will all the holy promises and prophecies be fulfilled, whether relating to the seed of the woman, or to the seed of Abraham, or to the Son of David, or to the house of Jacob, or to the saints of the Most High God, or to Messiah, the future King of Israel, "whose dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall

not be destroyed." Dan. vii. 14. Accordingly we are "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," to raise the dead and to change the living, "that our vile body may be fashioned like unto his glorious body" (Phil. iii. 21), "when the Lord my God shall come, and all the saints with thee" (Zech. xiv. 5), and shall reign over the immortal race of the resurrection on this earth glorified, "throughout all ages, world without end." Eph. iii. 21. "Blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and amen." Ps. lxxii. 19.

Thus I believe; and accordingly he bids us preach: "Repent, for the kingdom of heaven is at hand!" and pray: "Thy kingdom come, thy will be done *in earth* as it is in heaven." "He which testifieth these things saith, Surely I come quickly. Amen, even so come, Lord Jesus." Rev. xxii. 20. Then, if it please thee, O Lord, to make distinctions in the flesh of Jews and Gentiles, "thy will be done." If it please thee to separate a thousand years from the rest of the everlasting age, so be it. "Thy will be done in earth as it is in heaven."

THESES FOR CONSIDERATION.

I. *Thesis.*—The belief of a temporal kingdom of God in the Church to govern this world, like that once universally expected in Jerusalem, is A DELUSION, which led the Jews to reject and to crucify our heaven-born King, and which now leads Christendom to forsake the gospel of the coming kingdom of God at hand, and to substitute itself in a temporal possession.

II. *Thesis.*—The kingdom covenanted to the house of David for ever, the earth covenanted to Abraham and his seed, "which is Christ:" Thy throne, O God, is for ever and ever (Heb. i. 8), belongs to "Jesus and the resurrection." This kingdom, exalted in the Psalms, foretold in the prophets, desired of all nations; one King and one kingdom, one people and one domain, preached in the Gospel and prayed for in all the churches IS

NOT COME, never has come, and never will come in this world under the curse.

III. *Thesis.*—The earth in a glorified body of which Jesus is now incarnate; the whole earth which was the scene of his sufferings and of his victory over sin and Satan and death, will certainly be the scene of his triumphant reign with his chosen people through the resurrection unto honor and glory everlasting in the kingdom of God.

I. *Thesis—The Delusion of the Church.*—The belief of a temporal kingdom to govern this world, like that once cherished by the chief priests and Pharisees in Jerusalem, is a delusion which led the chosen people to reject our Saviour, and now leads its followers to neglect the hope of his kingdom at hand in the expectation of a visible kingdom of the Church for many long years to come.

In the present company it will not be doubted that "the visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same."—*Art. of Rel.*, 19.

The churches of Jerusalem and of Antioch, the churches of Corinth, Ephesus, Philippi and Rome, did not recognize any kingdom among them, visible or spiritual, save that God rules the heavens and earth and Cæsar the empire. They acknowledged no visible lord over them, as subjects of his spiritual kingdom. They were steadfastly looking for the coming of the Lord from heaven in the end of the world to judge the quick and dead in his everlasting kingdom, while they by faith lived as brethren in the enemy's land, cheered under every species of suffering unto death by the glorious hope, after their pilgrimage ended, of the promise of eternal life with Jesus and the resurrection of the corpses.

The Gospel of this salvation, the good news of it at hand,

they gladly received, and rejoicing in the hope, they proclaimed the glad tidings at the risk of all they held dear in this world, never uttering a word of the kingdom come, except by faith, and least of all pretending themselves to be in the possession of it. By their noble martyrdom in this faith many persecutors were subdued and converted to the same faith in Jesus and a better resurrection; but I have yet to learn of one among them brought to confess his faith in any kingdom, visible or spiritual, short of the hope and joy and triumph over death through Jesus and the resurrection unto eternal life and glory in the coming kingdom of heaven.

"The Gospel of the kingdom" is one thing, and that kingdom itself is quite another. "The word of the kingdom," and the administration of the government of the kingdom are very different things. The news of the King's coming with great power is a far different thing from his appearing with his myriad hosts. The coming kingdom of God is one as the King is one. When Jesus was announced in Eden as the coming seed of the woman, and in Abraham as the seed to bless all nations, and in David as his son to rule the nations in righteousness for ever and ever, and when in our flesh he preached his kingdom at hand, the good news was uniform from first to last. And that none should mistake the continuance of this Gospel after his decease, Jesus testified before Pontius Pilate: "I am a King, but now is my kingdom not from hence" (John xviii. 36), and also before the Sanhedrim, Jesus being adjured by the high priest, said: "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven." Matt. xxvi. 64. "Coming in his glory, and all the holy angels with him, he shall sit upon the throne of his glory" (Matt. xxv. 31), and then shall he judge the people righteously and govern the nations upon earth." Ps. lxvii. 4.

How do the learned fail to see that the news is before and the coming is after; that the crier prepares the way and the

King comes after? Now is the news; the kingdom will follc hereafter.

The visible Church is not a kingdom, neither is it a sing congregation of believers, nor is it one visibly organized bod but every "congregation of faithful men, in which the pure wo of God is preached and the sacraments be duly administer according to Christ's ordinance," is a visible Church, as "t Church of God which is at Corinth" (1 Cor. i. 2), "the church of Galatia" (Gal. i. 2), "the Church of the Thessalonian (1 Thess. i. 1), "the Church of the Laodiceans (Col. iv. 1(and the "Church at Babylon." 1 Pet. v. 13. The visil Churches are temporal and transitory; the Church of G which is the body of Christ, is invisible and eternal. T organization and government of the visible churches is e trusted to the several congregations of faithful and fallen me The formation and government of "the Church of the fir born" belongs to God only in heaven. Nations, peoples a churches vary in their organization and in their form of go ernment, but "the Church which is his body, the fullness him that filleth all in all" (Eph. i. 13), has one Lord, o Spirit, one faith and one baptism, from Abel to the end of tim and they that would enter into joy with a crown of life e exhorted "to continue in the faith," seeing "that we mu through much tribulation enter into the kingdom of God"– condition by no means required to enter the visible Chur Acts xiv. 22.

Theorize as we may, the fact is that the churches in all cou tries are composed of pilgrims and strangers, who, having hea the Gospel before preached unto Abraham (Gal. iii. 8), now co fess the faith of it, and live as pilgrims and sojourners in t world, desiring "a better country, that is an heavenly," a "looking for a city which hath foundations, whose builder a maker is God." The pilgrims in every country form church bands of brotherhood, under the law of Christ and the min

try of his appointment, not to gain the dominion, riches, power and glory of this world, but to protect and cheer and assist each other, and to bring others with them on the pilgrimage to Emmanuel's land.

Some find crowns, mitres and even carnal weapons convenient for the journey; others without equipage are content with a scrip and a staff only, having faith in God and his word. Houses of refreshment for praise and prayer and hearing the Gospel, and fountains also of living waters are needed all along the way. But the pride and fashion, the pomp and ceremonious manners of the world are unsuitable to pilgrims and strangers in it. For ye know "the friendship of the world is enmity with God; whosoever, therefore, will be the friend of the world, is the enemy of God." James iv. 4.

Jerusalem and Christendom fall into the same error.—The proverb that "history repeats itself" is verified in Jerusalem and in Christendom. The love of this world, the lust of power and of wide dominion, misled the chief priests, Scribes and Pharisees to reject and crucify "the Prince of life, whom God hath raised from the dead." The same love of this world, the lust of power and of universal dominion, deceives and misleads Christendom to believe "we have the kingdom;" also to put off the hope of Jesus and the resurrection, and to cherish the expectation of a world-wide dominion of the Church for a long time to come. Many hide the delusion under the name of a "spiritual kingdom," which is a human invention not named in the Scriptures, nor recognized, except it be in the character of "the prince of this world," and in the creature described by St. John, which "had two horns like a lamb, and he spake as a dragon." No tyranny is more exacting than spiritual power in flesh and blood.

The doctrine of "a spiritual kingdom" in the visible Church is, I humbly apprehend, fraught with evil. It comes from Zion's adversary with seeming honor to Zion's King. It comes in visi-

ble power, "with all deceivableness of unrighteousness." It is "a spiritual kingdom" in mystery, openly working "with all power and signs and lying wonders;" so that the creature "maketh fire come down from heaven on the earth in the sight of men." Rev. xiii. 13. As it is written: "His power shall be mighty, but not by his own power, and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people, and through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes." Dan. viii. 24.

Such is the visible head and front of the spiritual body. It claims the government of the visible churches and the spiritual affairs of this world, in the name and behalf of the great King, and assumes to open and shut the gates of the kingdom of heaven.

This invention of a spiritual kingdom in a visible body first appeared as from heaven in the fourth century. Its admirers seized it with energy and zeal, as the Trojans seized hold on the Greek offering to Minerva. In despite of the strait gate, they broke down the strong walls, and slowly and heavily dragged the monster through succeeding centuries, until they planted it in a fortified position in the heart of Christendom, full of warriors, disciplined and armed to the teeth in divine panoply furtively drawn from heaven's armory; or else keen with infernal temper and glistening with celestial light and brilliance. Their kingdom, spiritual at first, at length became carnal, and now it has been long accustomed to make war with the saints and prevail against them; secretly to spy, openly to challenge, and cruelly to shoot down and burn with anathema every freeman of Christ that refuses to bow the knee to the visible image in their spiritual mockery of the kingdom of heaven.

Out of the capacious bowels of this wonderful invention in due time proceeded the authority to consecrate images and altars, saints and saints' days; to introduce pagan customs, doctrines,

forms and ceremonies, *for the use of the churches and for the spread of the Gospel;* to change times and laws; to give away kingdoms; to transform the loaf and cup of the Eucharist, every crumb and every drop, into a whole "body and soul, spirit and divinity," of our glorified Lord and Saviour. Out of the same astonishing invention comes the triple crown of the venerable claimant of three kingdoms, heaven, earth and hell, bearing two swords, the spiritual and the temporal. Fortified with the fear of purgatory, the treasury of indulgences, and the goods of many kings of nations, the Mystery is still offering the golden cup full of abominations to her lovers among all the enlightened nations of the earth, and many gladly accept it, but some turn away.

Is this an awful dream of the night? or is it a dread reality?

It is a visible power before the eyes of all the earth.

Is this a castle in the air? or is it a venerable pile founded in the hearts and overtopping the rulers of many nations?

It is a temporal kingdom built on the ground of many hearts and reaching up to heaven.

Is this an imaginary, or a real, living monarch ruling over men in the name of the King of kings?

It is a living monarch, by whose leave men eat or fast, marry or abstain, keep their oath or annul it.

Is this the vicar of Christ, or the Antichrist corrupting the faith?

He claims to be vicar of Christ, and to rule the world for Christ, and shows himself to be *instead of* Christ, which is Antichrist.

Many think to have escaped from this dragon because they are severed from the visible head. But *the body is the evil* to which the serpent supplies heads as they are wanted, and a head is essential to every body. While one holds to the spiritual kingdom in this flesh and blood, he is readily supplied with a head, or arraigned for having a head of his own. So Paul

before the Sanhedrim said: "For the hope and resurrection of the dead I am called in question." And they came near tearing him in pieces for the honor of the spiritual power. The spiritual power in this world opposes its own crawling spirit and carnal body to Paul's "hope and resurrection of the dead." Its carnal body conceals the coming of the King of glory, and exalts itself for the kingdom come. Not confessing "that Jesus Christ erchomenon en sarki is coming in the flesh, this is a deceiver and an antichrist." 2 John vii. It concedes to the Lord Jesus the dominion in heaven, that it may in his name take to itself the visible, spiritual and actual kingdom of this world!

Thus the delusion of a spiritual kingdom come and coming in the visible Church, like that of Jerusalem which was expected to embrace the earth, turns Christendom now from the true hope of Jesus and the resurrection to cherish the false hope of a visible, spiritual kingdom of the Church in this world. And so history repeats itself in the worst form before all eyes.

The kingdom covenanted to the house of David for ever (Isa. ix. 6; Jer. xxxiii. 17–21); this earth covenanted to the fathers and to their seed for an everlasting possession (Gen. xv. 18; xiii. 15–17; Gal. iii. 7, 29): "Thy throne, O God, is for ever and ever" (Ps. xlv. 6; Heb. i. 8); one King, one kingdom, one domain, exalted in the Psalms, foretold by the prophets, desired of all nations and of all creation (Rom. viii. 19, 23); preached by Christ and his apostles at hand; anxiously waited for during the centuries of heathen persecution, and still unceasingly prayed for in the churches TO COME;—this kingdom IS NOT COME, NEVER HAS COME, and NEVER CAN COME, "in this present evil world" (Gal. i. 4), now lying in wickedness (1 John v. 19), and blasted for sin with the curse of sorrow and of death. Gen. iii. 17.

The simple statement of the proposition carries on its face conviction of truth to every heart familiar with the Bible. The searching of the texts referred to in its support should convince every one of common understanding. But the idea that *we have*

the kingdom, that we are *in it*, and that *we are of it*, is so universal, so grateful, so consoling to the human heart, that it proves to be reluctantly surrendered even by the doctors and teachers of the Gospel law. Thinking that the kingdom at hand in the Gospel times must have come before this time, they find it come in the Pharisees: "Behold, the kingdom of God is within you." (Luke xvii. 21), and they infer therefore that it *must* have come in the churches long ago! Again, they find it come in the Pharisees, according to the words: "Then the kingdom of God is come unto you," or, "has not the kingdom of God come beforehand upon you?" Matt. xii. 28; Luke xi. 20.*

They find it come in the parables of the grain of mustard-seed, of the leaven hid in meal, and of the net cast into the sea; not reflecting that the seed must die before it can spring up and spread out its branches toward the heavens; that the leaven silently changes the whole lump by giving it a new nature to be manifested before all "in the regeneration when the Son of Man shall sit on the throne of his glory" (Matt. xix. 28), and without reflecting that "the net cast into the sea, which gathered of every kind when it was full, they drew to shore and sat down and gathered the good into vessels, but cast the bad away. So shall it be in the end of the world; the angels shall come forth and sever the wicked from among the just." Matt. xiii. 47.

These parables of our Lord, therefore, do not favor the hope in this world they are quoted to sustain. They were both didactic and prophetic. They teach the doctrine and give the promise of eternal life. They sow "*the word of the kingdom*," of which the glorious harvest is in the end of this world. The great parables of the sower, of the wheat and tares, of the householder, of the nobleman gone afar, of the ten virgins, of the ten talents, every one incontestably teaches that now is the seed-time,

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* See p. 65, where these texts are discussed. See, also, Matt. viii. 29, where the legion confess Christ, saying: "Art thou come before the time to try us?"

but the harvest is in the end of the world at the great judgment day. With the whole current of holy promise and prophecy they plainly show that the kingdom of God is yet to come, with our Lord to judge the earth in the resurrection of the dead.

"It is here now in embryo."

Let it be so; it is not of an embryo I speak, but of an organized kingdom. It belongs not to an embryo to govern the world, to wield the sceptre of a great kingdom and rule the chosen people. Let the embryo be here. Before it can become the kingdom it must go down into the ground, and spring up into a new life with Jesus in the resurrection. We are justified by grace through the redemption that is in Christ Jesus (Rom. iii. 24), justified as *sinners*, "and not as having an incipient righteousness wrought in us by works. That is the doctrine of the man of sin and son of perdition, and yet, sad to say, it is the latent belief of multitudes of nominal Protestants. It is, in fact, the universal creed of the natural heart."—*Reid's Blood of Jesus*, p. 137. I admit an embryo state of the kingdom as the life is in the seed, and the germ is in the bud before the spring-time quickens them with new life and clothes them with beauty and splendor surpassing Solomon in all his glory. But any one in the embryo state that assumes the crown and sceptre for and in behalf of the son of David in the government of the Church, the State and the world, is the Antichrist, the For-christ, whose credentials are doing wonders enough, were it possible, to deceive even the elect. "For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect. Behold, I have told you before." Matt. xxiv. 24.

Let me ask, however, for the Scripture proof that the kingdom of God, of which the Bible is the everlasting Gospel, has yet come in this world? I ask when did it begin? and what is its history in the records of time? Satisfactory answers to these plain questions cannot be given. On the contrary, it can be

shown that the age of the apostles and the ages succeeding never acknowledged the kingdom come, but were constantly looking in the future for the promised kingdom, and furthermore the origin and the history of the delusion can be shown—names and places and dates and circumstances.

What saith the Gospel?

At the final celebration of the passover with his apostles, Jesus said unto them: "With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, Take this and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." Greek—*Shall have come.* Luke xxii. 15–19.

There is no pretence that our Lord at any time after that supper to this day has tasted either of "this passover" or of "this fruit of the vine." Matt. xxvi. 29. Therefore the kingdom has not yet come. For his words plainly intimate and imply that when the kingdom *shall have come,* "I will drink it new with you in my Father's kingdom." Matt. xxvi. 29.

Our Lord in the night he was betrayed instituted these pledges of his love unto death, to be observed by his followers in remembrance of him until he shall have come in his Father's kingdom. He neither ate the passover nor drank wine with men from that day, but his disciples from that day to this continually celebrate this sacrament of the Lord's Supper in remembrance of the blessed Lord, as it is written: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come" (1 Cor. xi. 26), expecting, when he *shall have come,* to eat and drink *with him* at his table in his kingdom. Luke xxii. 30.

Again, the Lord said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun and in the moon and in the stars, for the powers of heaven shall be shaken. And then shall they see

the Son of Man coming in a cloud with power and great glory. When ye see these things come to pass, *know ye that the kingdom of God is nigh at hand.* Verily, I say unto you, this generation shall not pass away till all be fulfilled." Luke xxi. 24.

Then the kingdom of heaven which he preached at hand is still at hand. For this generation, whether taken for the race of Adam or of the Jews, is not passed away; the powers of heaven still are shaken; Jerusalem is to this day trodden down of the Gentiles; the times of the Gentiles are not yet fulfilled, while departing souls testify with triumphant joy in the hour of dissolution: "I see Jesus coming in the clouds of heaven!" Thus by the holy sacrament of his body and blood, and by the dying testimony of our heavenly King, his kingdom is now at hand still, and remains yet to come.

A great event *at hand* is an event future. As it seems in mortal eyes a long time since the coming was preached "at hand," even "at the door," men naturally think it must certainly have come before this. But the wise, in order to correct their natural estimate, have only to turn their eyes from years of earth to years of heaven, and behold "a thousand years in thy sight are but as yesterday when it is past and as *a watch in the night.*" Ps. xc. 4. The night of the ancients was divided first into three watches, each of four hours, and afterward into four watches of three hours. By either mode of reckoning time on the heavenly chronometer a thousand years for a day, or for a night-watch of three or four hours, the time is *very short* since the word first came forth: "Repent, for the kingdom of heaven is at hand."

Again, many suppose the coming of the kingdom was at Pentecost. They forget the Lord's direct testimony in his last supper, and also the end of that supper to "show the Lord's death *till he come.*" Above thirty years after that Pentecost, Paul was at Rome "preaching the kingdom of God" (Acts xxviii. 31); James in Jerusalem was at the same time entreating, "Be patient,

therefore, brethren, unto the coming of the Lord; establish your hearts, for the coming of the Lord draweth nigh." James v. 7, 8. And Peter at Babylon, A. D. 65, exhorts his readers to keep the faith of the Lord's coming, notwithstanding scoffers in the last days shall mock at the promise. 2 Pet. iii. 2, 3. And Jude testifies *from Enoch to this day:* "Behold, the Lord cometh with ten thousand of his saints." Jude 14. While John in Patmos, the last surviving apostle, as late as sixty years after Pentecost, says: "Behold, he *cometh* with clouds (is coming), and every eye shall see him." Rev. i. 7.

Why did Peter and James and Paul and Jude and John, every one, continue to preach the Lord's coming in his kingdom, and wholly neglect to acknowledge the fact of the kingdom having come, if it had come? and of its having begun, if it had begun in their time? Why did they not praise and magnify the Lord for having redeemed his promise of the kingdom by establishing it in their time? They proclaim that God has raised up Jesus again and exalted him to the right hand of power—"a Prince and a Saviour, for to give repentance to Israel and remission of sins, and we are witnesses of these things, and so is also the Holy Ghost whom God hath given to them that obey him." Acts v. 31. But why stop there? Had his kingdom come, they were chief rulers in it, and why not sound the high praises of God for being permitted to see it with their eyes, and in their own persons to enjoy its glory and power, its blessedness and peace?

Instead of which they continue to preach and to pray, to watch, to suffer and to wait for the coming of the King in his kingdom, just as before, only with clearer faith and brighter hope of coming into it through Jesus and *the resurrection* unto eternal life in the heavenly country promised to the fathers. See Acts xxvi. 6; 2 Tim. iv. 1, 8; Tit. ii. 11–14; 2 Pet. iii. 10; 1 John iii. 2. They had expected it in this world, but henceforth in the resurrection only.

This silence of all the apostles, all their days and in all their writings, with respect to the kingdom having already come, while they were looking and waiting for "the Lord's appearing and his kingdom," according to the promise made when he was taken up into heaven, and "a cloud received him out of their sight" (Acts i. 11), confirms this interpretation of the words of our Lord's Supper, whereby we "know that the kingdom of heaven is at hand," and is therefore yet to come. Moreover, we see that Jerusalem is trodden down by the Gentiles, even by the Turks, before the eyes of all nations, as it is written, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This is one among many things enumerated by our Lord *to show* that "the kingdom of God is nigh at hand." It has not come then, nor can it come "until the times of the Gentiles be fulfilled." These things began to come to pass soon after they were spoken. Jerusalem was taken and destroyed by the Romans, A. D. 70, and has ever since been trodden down of the Gentiles. It "shall be trodden down of the Gentiles" how long? "Until the times of the Gentiles be fulfilled."

"And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." In the spring "ye see and know of your ownselves that summer is now nigh at hand. So likewise ye, when you see these things begin to come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi. 28, 31.

We are witnesses of these things and many more that are coming to pass, while the kingdom is at hand. Therefore, we know it is nigh, and has not yet come, and that surely it will come quickly. "Then look up and lift up your heads, for your redemption draweth nigh."

The disciples could not preach the kingdom *come* before these things came to pass, nor can they yet "until the times of the Gentiles be fulfilled." Indeed, no man can preach the Gospel when the

kingdom is once come. After the kingdom comes it will require no mortal to preach its coming. Like the lightning it will speak for itself, so that they who are in the graves shall hear and shall come forth. When the King appears once the voice of the heralds ceases, but the apostles never one of them ceased to teach and to preach the Lord Jesus Christ, and his coming to judge the world *in his kingdom*.

TESTIMONY OF THE AGE AFTER THE APOSTLES.

This Gospel statement of the case is irreconcilable with the coming of the Lord's kingdom, either during his sojourn in this world or any time since. For the apostles make no mention of its having come; they continually preach and call attention to the Lord's coming in it. If it has come since, when did it come? When and where was it set up and manifested? Was it in the age subsequent to the apostles? Was it in Rome?

Clement of Rome, Ignatius of Antioch, and Polycarp of Smyrna, are all of that age; Justin also and Hegesippus, subsequent to the apostles, besides Papias and the heretic Cerinthus, and with one voice they speak of the kingdom only in the future.

CLEMENT, in his first Epistle to the Corinthians, says: "Let us be followers of them that went about in goat-skins and sheep-skins, preaching the coming of Christ." Ch. viii. 17. Miserable are those of doubtful heart, who say: "These things have we heard, and our fathers have told us these things; but, behold, we have grown old, and none of these things have happened unto us. Of a truth yet a little while and his will shall suddenly be accomplished. He shall quickly come, and shall not tarry, even the holy One whom ye look for." Ch. xi. 12–15. Already the scoffers had begun to mock at the promise, and believers grew faint. Therefore, Clement exhorts them to wait patiently for the Lord, through whose mercy we may be delivered from the condemnation to come.

CERINTHUS, contemporary of this Clement and of St. John,

residing in Ephesus with St. John, bears his testimony to the same point. He was a Gnostic Jew, professing Christianity and holding many things in common with the apostles, while he corrupted the faith by teaching that men are saved and received into the inheritance of the saints by the Mosaic law or by legal obedience. He believed that in the end of the six thousandth year of the world, which in the chronology of that age was held to be near, the Lord Jesus would establish his throne in Jerusalem for the centre of his wide empire and reign over all nations a thousand years. Heretic as he was, he still looked for the kingdom of heaven to come.

IGNATIUS, bishop of Antioch, torn in pieces by the lions in the Roman amphitheatre under Trajan, A. D. 107, has left seven epistles, in which no sign is given of the kingdom come. "The last times are come upon us," he says; "let us therefore fear the long-suffering of God, that it be not to our condemnation." All his hope is in Jesus and the resurrection.

POLYCARP, bishop of Smyrna, a disciple of St. John, was at the age of eighty burned at the stake in Smyrna, A. D. 167. In his epistles he speaks of the crucified Jesus, now glorified and constantly expected to be the judge of quick and dead; for if we are found worthy of him, we shall also reign together with him in the kingdom of God, not loving "this present world, but him who died and was raised again by God for us; as the apostles who have preached the Gospel unto us, and the prophets who have foretold the coming of our Lord, have taught us." He mentions the kingdom only in the future.

JUSTIN MARTYR frequently mentions the kingdom, and always in the future. At Rome in the same persecution with Polycarp he was beheaded, confessing his faith "in Jesus Christ, the Son of God, foretold by the prophets, who is coming to judge the human race."—*Bar. Annals*, A. D. 163, p. 45. Likewise the Apostles' Creed, so called, confesses that "he *is coming* to judge the quick and the dead." That is the confession of an ever-

present coming of our Lord during the entire period of the Gospel dispensation.

Add to this testimony the following fact stated by Hegesippus, a Christian of A. D. 150 to 160, and quoted by Eus., p. 103, and by Gibbon, ch. xvi., vol. ii. 23.

The Emperor Domitian, who banished St. John to Patmos, was troubled on the throne by the report of a coming king of the lineage of David, who should govern the whole world. To satisfy himself on the subject, he sent, A. D. 95, to Judea for the representatives of that family, who were brought to Rome and presented before him in the person of the grandsons of St. Jude. He asked them about *Christ and his kingdom*, when and where it is to be? They answered that it was not to be a temporal or worldly kingdom, but celestial and angelic—that it would be in the end of the world, when coming in glory he will judge the quick and dead, and give to every one according to his works. When the emperor saw they were simple shepherds, ignorant of public affairs, and that the kingdom they were expecting was celestial and not in this world, he dismissed them and his fears together.

Nothing better can be imagined to illustrate the Gospel of the kingdom yet to come, as it was regarded in the end of the first century both by friends and foes, than this interview of Domitian with the grandsons of Jude, told by Hegesippus, himself a converted Jew, in the middle of the second century. Clement of Rome, Cerinthus, Ignatius, Polycarp, Justin and the grandsons of Jude, all unite with the apostles to testify of the faith and hope of our Lord's soon coming in their time, to establish his kingdom in the end of this world with the resurrection of the corpses unto eternal life. Justin Martyr, A. D. 150 to 165, says, in his dialogue with Trypho, sec. 39: "They shall not cease to slay and persecute the confessors of the name of Christ, until he comes again and destroys all men, and renders to every one his reward." Evidently he had no idea that these confessors

were in the kingdom of heaven in any sense but of a true faith and sure hope of Jesus and the resurrection, as when called himself to die for this testimony. No man in the second century has a whisper of the kingdom come, save Clement of Alexandria.

Not to weary you, I pass to St. CYPRIAN, A. D. 250, a renowned scholar and bishop of Carthage, who was beheaded for the faith of Jesus. What he believed concerning the kingdom, whether come or yet to come, in the middle of the third century, may be seen in the following statement.

A great mortality arose from the dearth, wars and commotions among the nations of the empire, and a pestilence, accompanied with fearful earthquakes, followed. The heathen imputed their sufferings to the anger of their gods because the Christians everywhere refused to sacrifice, and they raised a great persecution to compel the Christians to worship and appease the offended gods. Cyprian published an address to cheer the heart of the sufferers in view of the impending persecutions, in which also he suffered martyrdom. Having cited our Lord's words, foretelling these very things, famines, pestilence, wars and earthquakes, he adds: "Lo, these things which were spoken are come to pass, and as these have come to pass, so will those follow which are yet promised, the Lord himself giving assurance, saying: 'When ye see all these things come to pass, *know ye that the kingdom of God is nigh at hand.*' Dearest brethren, the kingdom of God has begun to be nigh at hand. Reward of life, and joy of eternal salvation and everlasting happiness, and possession of Paradise lately lost, are, while the world passes away, *already come nigh.*"—*Lib. of Fathers*, p. 217. Again, Cyprian says: "Jesus was received up into heaven with a cloud around him, soon hereafter to return from heaven for the punishment of Satan and the judgment of the human race." And discoursing on the Lord's prayer, "Thy kingdom come," he says: "It were a self-contradicting and incompatible thing for us, who pray that the kingdom of God may quickly come, to be looking for a long life

(its honors and inheritances) in the world below."—*Lib. of Fath.*, vol. iii. pp. 20, 188.

THE COUNCIL OF NICE, A. D. 325, says: "Wherefore we expect new heavens and a new earth, according to the holy Scriptures, at the appearing and kingdom of the great God and our Saviour Jesus Christ. And then, as Daniel says: The saints of the Most High shall take the kingdom, and the earth shall be pure and holy, the land of the living and not of the dead."—*London Morning Watch*, p. 283, A. D. 1829.

This adds the positive, emphatic and formal witness of the first great general council of the churches to the testimony of the Gospel of Christ and to the testimony of the apostles and fathers already cited in support of our thesis that the promised kingdom has not yet come.

I pass now from this testimony of the Gospel, the apostles and the martyrs to clinch my argument with the very highest testimony of the enemies of the Gospel.

Julian, Emperor of Rome, called the Apostate, so late as A. D. 362, sneered at the Christians of his time in a letter to a friend, as follows: "I have decreed that no violence shall be offered to the Galileans, but those, luxuriating in wealth, who have assailed the Valentinians and have done things in Edessa, never done before in a well-ordered city, I require to be punished according to their admirable law, the Gospel, *so that they may the easier enter the kingdom of heaven.* Therefore, to ease these men, we order that all their money be taken from the Church of the Edesseans and distributed to the army, and that their estates be put into our private purse, in order that they being made poor may become wise, and may not lose the kingdom of heaven, *which even now they are expecting.*"—*Bar. Annals*, A. D., 362, sec. 14.

Nothing could be more to the point than this practical joke of the scoffing emperor at the expense of the Church of the Edesseans, taking their money that they might the easier enter the kingdom of heaven and distributing it to the army, and

confiscating their estates for his private purse, with a sneer at their folly, that being made poor they might become wise and not miss of "the kingdom of heaven, which even now they are expecting" still, after so long delay.

Nothing could be more demonstrative and impartial and more to the point than this testimony of Julian. Neither can anything be more just in point of fact than the following testimony of the learned Gibbon, after substituting the word "truth" where he uses "error." He says: "In the primitive Church it was universally believed that the end of the world and the kingdom of heaven were at hand. As long as this error [truth] was permitted to subsist in the Church, it was productive of the most salutary effects on the faith and practice of Christians."—*Gib. R. Emp.*, ch. xv., vol. i., 532. Happy would it be for the Church to return to this salutary faith. Let the unbelievers scoff. "The testimony of the Lord is sure;" "the Scripture cannot be broken."

Thus the impartial testimony of Gibbon, the historian, is added to that of Julian, the emperor, and fully agrees with the earnest confession of Cyprian, of Justin and of the Roman Clement, together with Jude and his grandsons, with Peter and Paul, James and John, and with the words of our Lord, instituting the sacrament of his supper and setting forth signs of his coming again in the kingdom of God at hand, to prove that the kingdom preached in the Gospel and prayed for in the churches, whether spiritual or visible, had not come, but was still expected at hand by all classes till after the middle of the fourth century. There is no evidence that it has come since. Therefore I feel it safe to conclude, contrary to the tradition of a thousand years, that the kingdom is not come and never has come, but it still remains "*at hand.*" And I have only to show that it never can come in this world under the curse.

Christ's kingdom not of this world.—"The world lieth in wickedness," under sentence of dissolution. It is fleeting and unstable, with all things in it. Its inhabitants are crushed before

the moth and buried out of sight. Among them no greater has arisen than John the Baptist, but the "least in the kingdom of heaven is greater than he." All things in heaven are holy. The inhabitants of the kingdom are "the children of God, being the children of the resurrection." The throne is fixed; it shall stand for ever and ever. This world cannot hold it. For, "The world passeth away and the lust thereof." Its wisdom and its power, its riches and pleasures, its company and joys, all are vanity and vexation of spirit, which flee away as a dream in the night when one awaketh. It, therefore, requires no argument to prove that the imperishable kingdom of heaven can never come in this world.

Our Lord taught us to pray, "Thy kingdom come, thy will be done in earth as in heaven," which prayer will in due time be granted. And he sent forth his apostles as the fisherman goes on the deep waters of this world, the one to catch fish, the others to be fishers of men. And in his final offering with them at the throne of grace, he said: "Father, I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." John xvii. 9.

The entire prayer breathes the same spirit, setting forth the enmity of the world both to him and to them that believe on him, and his concern lest in the world they should come to evil. "They are not of the world, even as I am not of the world. O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me."

Now, my dear brother, when he says, "I am no more in the world, I pray not for the world, but these are in the world, and I come to thee," how can any one say, the kingdom is in the world where the King is not? And say that his dominion is in the

world, which he excepts from his prayers, a world for which he even declines to pray, a world he renounced, the proffered kingdom and glory of which he rejected, and of which, standing in the near view of the cross and confessing I am a King, he said: "My kingdom is not of this world?"—What further need have we of witnesses? His own good confession before Pontius Pilate decides the case.

The kingdom of heaven is sought and still waited for by faith. Since the days of John the Baptist it suffereth violence, and the violent take it by force, not of arms, but of faith; not to be possessed and enjoyed here, but hereafter, for "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." 1 Cor. xv. 50. The men of faith with Abraham are heirs with him of the promises in Christ Jesus, and they patiently wait with all the saints to enter into the possession of the great inheritance "reserved in heaven for you, and ready to be revealed in the last time." 1 Pet. i. 4, 5; Heb. xi. 40. As it is written: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John iii. 3. "By these words all the Christian writers prior to the fifth century do understand, as any one would naturally do, the kingdom of glory hereafter in heaven," not the Church in this world.—*Wall's History*, vol. ii. 169, ch. vi., sec. 2. Man is born again in the resurrection-body, in which alone he can follow Christ in the regeneration and sit down with Abraham and Isaac and Jacob in the kingdom of heaven. Of the power and coming of that kingdom, Peter and James and John were "eye-witnesses in the holy mount of transfiguration." 2 Pet. i. 16–18. But since it neither is come, nor ever has come yet in this world, it is plain that it never can come in this land of darkness, sin and death. For when it comes and where it comes these flee away, "and it shall stand for ever."

Hence I conclude that the one "King of glory" in his kingdom, praised in the Psalms, foretold by all the holy prophets,

the desire of all nations and of this whole creation, together with the redemption of the body, preached in the Gospel at hand and prayed for in the churches to come, *is not come, never has come, and never can come* in this world under the curse. But it will come according to

THESIS No. 3.—*In the end of "this present evil world."*

Let no one, however, imagine that because Jesus has ascended up far above all heavens" (Eph. iv. 10), our prayers and thanksgivings may not ascend to him. "For there is one God and one Mediator between God and men, the man Christ Jesus." 1 Tim. ii. 1. His followers invoke his name in the faith that by his Spirit he is present to hear and by his intercession he is able to save all who come to God by him. "Therefore, having boldness to enter into the holiest by the blood of Jesus, and having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith" (Heb. x. 19, 21), that, "If ye shall ask anything in my name I will do it." John xiv. 14.

All holy Scripture testifies to Jesus that he *is* our High Priest, our Advocate and Intercessor, the only Mediator between God and men, and that he *is to be* our everlasting King, "who is ever at the right hand of the Father, who also maketh intercession for us" (Rom. viii. 34), and to whom "at his appearing and his kingdom" to judge the quick and dead every knee shall bow and every tongue shall confess even "that Jesus Christ is Lord to the glory of God the Father."

In the mean time he sends the Comforter for a witness of his truth, to teach the hearts of his faithful people that they may "have a right judgment in all things and evermore rejoice in his holy comfort," and to lead them into all truth; to baptize them with his love for an earnest of their great inheritance in the resurrection from the dead. The Latins neglect the name and priestly office of Jesus Christ, while calling on the name of Mary and of the saints as mediators and intercessors. Thus the great usurper carries the multitude into open idolatry. It is time to

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inquire if the usurper does not lead the reformed churches to forget our great High Priest and only Mediator? Does not the enemy veil the righteous *Advocate* from the sinner's eyes by teaching that Jesus is now reigning on the throne of his kingdom, leaving his priestly office to many mediators? Does not the adversary rob the Gospel of its power and Christ of his mediatorship by teaching the doctrine of the kingdom already here?

After this world ended, its prince cast out, and his works destroyed (1 John iii. 8), the heavenly kingdom of which the whole Bible is one everlasting Gospel will come in this *earth*, in a glorified body of which Jesus Christ our Lord now sits *incarnate* "on the right hand of power and coming in the clouds of heaven." Matt. xxvi. 64. This EARTH, which was the scene of his sorrows, shame and death, will, according to the Scriptures, be regenerated for the glorious scene of his wide and endless dominion. Dan. ii. 44; vii. 27; 2 Pet. iii.; Rev. xxi.

Having seen now and partially examined that mockery of the kingdom, set up on high in the form of the visible Church, which assumes to govern the nations upon earth, and having seen that the kingdom promised, foretold, preached and prayed for to come through all time, neither has come nor ever can come and stand in this fallen world, of which the very elements are doomed to dissolution, it only remains to show the time and place of the heavenly kingdom, as noted in the Scriptures of truth.

The New Testament uses the word kosmos for this world, and aion in the singular for this age, and in the plural for any number of ages, either past or to come, and uses the word ga, like *arets* in the Old Testament, for this *earth*, in the singular only, and never in the plural. Hence the Scriptures treat of *many ages*, but only of *one earth*. They often speak of "the end of the world or age," but not of "the end of the earth." They proclaim eternal ages to come after this age passes away, and they speak of new heavens and a new earth, evidently be-

longing still to the solar system. They speak of the old world, this present world and the world to come, but never of the earth after this manner. It is always the one earth, yet to be regenerated and disenthralled from the curse. The Scriptures also speak of "the prince of this *world*," "the prince of darkness and of the power of the air," who is the enemy of God and men, but God only is "the God of the whole *earth*."

Thus the Scriptures preserve a marked distinction between this world and this earth, this age and the ages to come. The world is transitory, the earth abides. The world changes its fashion and perishes. The earth is to be changed in character, but not to perish; it is, like our body, to be made anew. The world is the face of nature, the dress, the garment of this creation, soon to be thrown off for ever, while the earth is the substantial form that wears the garment and will soon put on a new dress. The New Testament uses the word *aeon* a hundred times, *kosmos* one hundred and eighty times, and *ga* two hundred times, in general harmony with the distinction here pointed out: ga, *earth*, a substantial body, and kosmos, *the world*, its covering, and eon, the *age*, the duration of Adam's race and of this world.

THE SCIENCE OF GEOLOGY comes in here to illustrate the Scriptures with inimitable skill, demonstrating the permanent character of the earth and the changing fashion of its worlds. Many worlds have, according to the Scriptures, preceded this world, each one improving upon its predecessors, from the first dawn of light in the azoic age through all the Mosaic days and geologic ages of creation to the sixth day, which is this world, and to man, the last created being at the head of this creation. Geology shows, according to the Scriptures and to the most renowned students of the testimony of the rocks—Hitchcock, Miller, Agassiz, Dana and many more—that from the creation of the first living thing, even the first organized matter, while the waters covered both the heavens and the earth, the course of nature has steadily tended toward the production of her last and

greatest work, *man*. And moreover, the learned geologists are of one mind that the earth itself shows the work of creation to be in an unfinished state, and that this world must perish with its predecessors, according to geological analogy, and give place to one more perfectly beautiful and glorious, imperishable and eternal, for the inheritance of an immortal race, according to the Scriptures.

Consider in this connection how Jesus and the resurrection are an infinitely superior race to sinful Adam—how the just have in this world lived with Abel and Enoch to this day by faith that the Lord cometh with myriads of his saints to rule in righteousness and to govern the nations upon earth. Consider how, according to the Scriptures, God has promised this earth to his Son (Ps. ii. 8; lxxii. 8; Dan. vii. 13; Phil. ii. 10); how changed it must be before it will be worthy of his residence; and how unsuitable the present earth would be even for the race of Adam, if naked and empty without other inhabitants and races of living creatures and flowers and fruits. Consider how the dominion of this *world* was rejected by the Lord and his disciples, but the *earth*, which is promised to him, he also promised to them, to the meek and to the just for their inheritance. Matt. v. 5; Ps. xxxvii. 11. He promised the earth by its Hebrew name, *arets*, with a covenant oath to Abraham, to Isaac and to Jacob, personally and jointly (Ps. cv. 11), to them together with all the seed of faith. Gal. iii. 7, 29. Consider also how creation groans with travailing pains for the Lord's coming, with the redemption of this body "from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 21), when all nations shall see his salvation and shall serve him, and the whole earth shall be filled with his glory; "for thou shalt judge the people righteously and govern the nations upon *earth*." Ps. lxvii. 4; xcviii. 9. Remember the words of the angel Gabriel: "Thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him

the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

David never had any throne except on earth. He had none in heaven, and as yet he has no seat there. Acts ii. 29, 34. Jesus can sit on David's throne only on this earth, as it is written: "David, my servant, shall be king over them, and they shall all have one shepherd. And they shall dwell in the land (arets) that I have given unto Jacob, my servant, wherein your fathers have dwelt, and they shall dwell therein, they and their children and their children's children for ever, and my servant David shall be their prince for ever." Ezek. xxxvii. 24. This land and king and people belong to eternal life, and can only be as the prophet declares in the regeneration and restitution of all things with the resurrection of "*the whole house of Israel*, constituted of the chosen people out of all nations and of all generations from the beginning to the end of time, gathered into the new earth, promised to the fathers, "wherein your fathers have dwelt" by faith. For in this world they lived as pilgrims journeying to the better country on the regenerate earth. These are the meek, the just, the true, the faithful followers of the Lord, who shall in the regeneration and restitution of all things reign with him on the earth. Rev. v. 9, 10.

Remember, also, how the prophet Daniel sets forth the times of the kingdoms of this world in their order. First, second, third, fourth, over and over again, to their end in final ruin, and immediately follows them with the fifth or the everlasting kingdom of Messiah and of his people, the saints of the Most High, whose dominion is over all nations and languages under the whole heaven, and it shall stand for ever. The order of succession in these kingdoms is as plain as one, two, three, four, five, and the four kingdoms of this world continue until the Stone cut out of the mountain without hands (the same was rejected of the builders) smites the metallic image of

the Assyrian's dream at one stroke to powder and chaff, for which no place is found, and itself, the fifth kingdom, becomes a great mountain and fills the whole earth. Again, in the vision of the four beasts, the course of the four successive monarchies of this world is exhibited to the end of time, of which the last is that stout-looking, sharp-eyed and loud-voiced king who makes war with the saints and prevails against them, "until the Ancient of Days came and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom" which is the fifth in the order of succession and the only one yet to come. Dan. vii. 21. This stout-looking monarch that persecutes the saints is known of all men for "that wicked whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." 2 Thess. ii. 8. To him "the dragon gave his power and his seat and great authority over all kindreds and tongues and nations," so that no man might buy or sell, save he that had the mark, or the name of the creature, or the number of his name. Rev. xiii. 2, 7, 17.

Into his power the nations are given, "until a time, times and the dividing of time, says the prophet; but the judgment shall sit and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him." Dan. vii. 23. Such is the fifth and last and endless kingdom on earth.

Wherever the stout-looking monarch may have his seat, it is in the earth. Whoever the nations may be over whom he has power, they are nations of the earth. Whatever cause he may have for making war upon the saints, he shall prevail against them until the Ancient of Days comes in the end of the world to destroy that wicked, and to give reward to the saints whose kingdom follows upon the kingdom of the wicked one, as five follows

four and as light follows darkness, when the Sun of Righteousness, after the darkness of the night of this world is past, brings on the eternal day, in a kingdom of which there is no end. On this earth, where the kingdom of darkness is, the Sun of Righteousness shall arise with healing in his wings; on this earth, where the usurper and oppressor now reigns, the Son of the Highest will establish his everlasting throne with the risen saints in the regeneration and restitution of all things. For this he teaches us to pray, Thy kingdom come.

EARTH MEANS EARTH ONLY, AND IS NOT USED FOR A FIGURE.—With the Lord's prayer in thy heart and the Gospel trumpet on thy lips, servant of God, you never need fear to sound, "Repent, for the kingdom of heaven is at hand," nor doubt that in due time it will "come in earth as it is in heaven." "Earth," in the covenant promises and in the Lord's prayer, means the planet we inhabit, and nothing else—the earth out of which Adam was made with all his race, and to which we all return—this earth in a glorified body of which Jesus is on the right hand of power. We take the consecrated loaf and cup of the body and blood of our Lord Jesus Christ, who sits incarnate of the earthy body made a spiritual body even now "at the right hand of God, who also maketh intercession for us" (Rom. viii. 34), and thus we "show the Lord's death till he come," and "change our vile body that it may be fashioned like unto his glorious body, according to the mighty working whereby he is able to subdue all things unto himself."

This body is the veil of earth which hides the spiritual world from human view. Within this veil Jesus, our Forerunner, has for us entered, as he said: "I go to prepare a place for you." In the mountain of his holiness he prepares a place for his people, and "also a feast of fat things, a feast of wines on the lees, of fat things full of marrow and of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

He will swallow up death in victory. And the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away off from all the earth; for the mouth of the Lord hath spoken it." Had the Lord spoken this of the moon, men ought to believe it, and why not believe it of *the earth* we inhabit, according to his Word?

The prophet proceeds, saying: "And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad and rejoice in his salvation." Isa. xxv. 6–9. It is not too much to expect that he will eat the passover then with his redeemed, as he said, and drink of the fruit of the vine "new with you in my Father's kingdom." Matt. xxvi. 29. In that day the Lord comes down from heaven to earth, not only to see and feast with his people, but to dwell, abide and reign with them for ever, as it is written in the prophets: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. For the former things are passed away. And he that sat upon the throne, said, Behold, I make all things new." Rev. xxi. 3–5. "And there shall be no more curse." Rev. xxii. 3.

What mean these words spoken by Isaiah, by our Lord and by St. John, if not the Lord's coming in the resurrection, to make all things new for the marriage feast of the Lamb in the promised kingdom of God on earth? What else can they mean?

"Figures."

Be they figures, they figure the same things, plainly as two and two figure four, nothing else, more nor less. Words cannot make it plainer. Mortals cannot comprehend the power and glory of the Word, but its nature they can. And in their nature these holy promises and prophecies belong to our earth, and not

in this sinful state, but in the resurrection of the corpses unto eternal life of the habitable world to come on the new earth under new skies with Jesus Christ our Lord in the throne of his everlasting kingdom. I know the Spirit speaks in a certain place of Christ's giving "up the kingdom to God, even the Father," and of being himself also "subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 24–28. I respect the word, never doubting that the Godhead is one, that the Son is in this relation always subject to the Father, and always will be. "He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." He reigns till the destruction of the last enemy; much more will he reign afterward, but always subject to him that did put all things under him. What is that kingdom, then, which he delivers up, unless it be that one he takes from the usurper, Satan, and from the tyrant, death? That is a kingdom which comes to an end, according to the Scriptures, and according to the same Scriptures Messiah's kingdom knows no end. It is the kingdom of God and of Christ and of his saints, which shall never pass away nor be left to other people nor be destroyed. "It shall stand for ever," that God may be all in all.

Having examined this tradition, which in the Church, like some among the Scribes and Pharisees of the Gospel, makes void the word of God, I now submit to you this doctrine of the kingdom of God in Scripture light, deeply conscious that it is repulsive to the world and to the churches ambitious of the power and glory of this world, and also that it will gladden many hearts by directing them "into the love of God and into the patient waiting for Christ." It fully accords with the Gospel "of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world." The rulers and people will reject the doctrine, as they rejected the Lord who preached it in his life and exemplified it in his death and resurrection, or they will pass

it by as a mysterious dream of the night, while they give themselves wholly to the cares and duties of the day. As it is written: "They also did sit and speak against me, but thy servant did meditate in thy statutes. Thy testimonies are my delight and my counselors. I will speak of thy testimonies also before kings, and will not be ashamed." Ps. cxix. 23, 45.

Brethren in the ministry, far and near, when my spirit was stirred in me to speak of these things, many have looked on me in the very likeness of "certain philosophers of the Epicureans and of the Stoics," encountering Paul in Athens, while some said: "What will this babbler say? other some, He seemeth to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection." Many regard the teaching of this communication as coming from a setter forth of strange doctrines, which is in some part true, while the sum and substance of the doctrine is "Jesus and the resurrection," nothing else. All the Gospel is contained in those two words; all the doctrine of this communication is in Jesus and the resurrection, contrary to the tradition that takes the kingdom of God in this world without Jesus, and leaves the resurrection of little account. The tradition makes the Church and the world go on swimmingly together to perfection without either Jesus or the resurrection. Indeed, should one or both appear, Jesus or the resurrection, nothing could be more inopportune. Both the world and the churches deprecate the strange doctrine, and reject the very idea. "Nevertheless, when the Son of Man cometh shall he find faith on the earth?" Luke xviii. 8.

Closing my communication, I present a single exhibition of the power of its doctrine to solve mysteries in the holy Scriptures which have hitherto escaped the scrutiny of the wise and learned, at the same time thanking you, in the holy Name, for your patient attention, and commending the whole subject to your considerate judgment in the light of the holy Word.

PARABLE OF THE HOUSEHOLDER.—Matt. xxi. 33.

The common interpretation, and so far as I know, the universal and only interpretation of this parable, falls infinitely short of its great aim and end. How the husbandmen maltreated their lord's servants, denied him the fruits of his vineyard, and at last slew his only son in the vain hope of securing to themselves the great inheritance, is familiar to all. Also, how the chief priests and Pharisees perceived that he spake the parable for them, to whom the Lord said: "*The kingdom of God shall be taken from* YOU *and given to a nation bringing forth the fruits thereof.*"

The common interpretation is that the parable applies to the Jews, the covetous murderers of the Lord, and that according to the closing threat the promised dominion of the earth has already been taken from that deluded race, and has been given to the Church of the Gentiles, which in a figure is all true. And there instruction ends, for the Jews are evidently rejected from the headship, and the Gentiles think we have the kingdom of God, once in the Pharisees, but now in the churches.

The spark and figure of truth in this interpretation sinks out of sight in view of the reality and glory opened up in this parable. Behold, in this, as in all their history, the Jews are a type of our common humanity. Jerusalem crucified the Son of God, and when he had passed into the heavens, "his citizens," the Gentile inhabitants of Christendom, are sending and have "sent a message after him, saying, We will not have this man reign over us." Luke xix. 14. The Gentiles are not the nation that receive the kingdom of God and bring forth the fruits thereof. The whole earth is the vineyard. The Gentiles of all ages have denied the Lord of the vineyard his fruits, though he has often sent for them. Our sins, no less than theirs of Jerusalem, drove the nails into the hands and thrust the spear to the heart of the Son of God, "who his own self

bare our sins in his own body on the tree, by whose stripes ye were healed." 1 Pet. ii. 24. The Gentiles are not the "nation," then, to receive the gift of "the kingdom of God," for they are every one, equally with the Jews, murderers of the Son of God, cruel murderers, who are and must continue to "be miserably destroyed" until we are all turned into Hades with death and corruption. "The kingdom of God shall be taken from you," O children of the race of Adam, and shall be given to "the children of God, being the children of the resurrection." They are the nation to bring forth the fruits thereof. The parable was indeed for the chief priests and Pharisees of Jerusalem, and much more for the same classes in the churches of all Christendom to the end of time. Then shall creation's travailing pains and groans in due time come to the birth, "because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 21); "the earth shall cast out the dead. For as soon as Zion travailed she brought forth her children." Isa. lxvi. 8. This righteous nation, regenerate from the womb of the earth, shall have the kingdom of God and shall inherit the vineyard of the Lord, and "shall render him his fruits in their season," according to "the everlasting Gospel of Jesus and the resurrection," with the restitution of all things unto life eternal in the coming kingdom of God. I have done.

CRITICISM.

At the end of the communication our host, the Rev. Dr. X., said, that he invited the brethren to hear, without any responsibility for the doctrine of the communication; that the treatment of these topics is wholly contrary to the rules of exegesis by which he is guided; that the phrase, the kingdom of heaven, is presented in the Gospel of St. Matthew in three different aspects or forms—in embryo, in childhood, and in full growth; that it is *come* our Lord declares, while the fullness of its glory is yet

to be manifested; that the *arets*, or earth, promised to Abraham was a limited region which he was called to see with his eyes and to walk through; that it was promised to Abraham as the representative of his seed, and that the promise had respect to that region and seed, and not to the whole earth. The zeal of his brother is good, but not the teaching.

Mr. H. made no apology for teaching contrary to the traditions while sustained by the Scriptures, that our Lord's saying "the kingdom of heaven is come upon you," and "is in you," was addressed to his *enemies*, and not to his disciples. That *heirs* of the kingdom are in this world, but they are not possessors of the inheritance until after this world is passed away; that Abraham was the representative of his seed of faith, and had a personal promise of "the world," appears in Rom. iv. 13; and that he did not set foot in the land of promise may be read in Acts vii. 5; and that his life was a pilgrimage in pursuit of the heavenly country, may be seen in Hebrews, eleventh chapter; that he was representative of his seed, "which is Christ," is very true, and with Christ he will surely inherit the promised land in the resurrection, according to the promise of eternal life. Tit. i. 2.

The Rev. Dr. Y. said the views were not far from those commonly received, except in appearance, though he must think the kingdom is among us.

The Rev. Mr. M. and the Rev. Mr. C. each asked one question, to which the reply given was received without comment.

The Rev. Dr. X., wishing the zeal of his brother might be disseminated, closed the evening with a generous collation.

After a week Mr. H. met the Rev. Drs. X. and Y., and said to them together: I hope reflection reconciles you to views which at first are repulsive to your settled opinions. It is not expected that veterans in the ministry should accept a new system of Bible tactics at one sitting. Dr. Y. replied, "We believe *more* than you do. I believe that the kingdom is to come, and also

that our Lord now sits enthroned on high, while many adore him in heart and serve him in life." Dr. X. said nothing. I reflected that leaven does not instantly change the lump, and also that the Rev. Drs. N. and T. two years ago said: "We believe with you and *more*." Their "with you" was that the kingdom should be constantly expected to appear, and their "more" was that the carnal Jews are to survive the last conflagration and to take the kingdom and to possess and govern the nations on the new earth!

What a Babel of tongues among the laborers on the city and tower men are trying to build, "whose top may reach unto heaven!" This city in building is not by commandment. Its foundation is on the sand. It must perish with the world. But the heavenly city is built in the heavenly places. Its foundation is the Rock of Ages, and its builder and maker is God. No sound of axe or hammer is heard from the foundation to the topstone, neither discord nor confusion of tongues. The Lord will shake the heavens and the earth, the sea and the dry land and even all nations, and the desire of all nations shall come, and "the glory of this latter house shall be greater than of the former, saith the Lord of hosts. And in this place will I give peace, saith the Lord of hosts." Hag. ii. 6, 9.

Many who do not dispute this Gospel of the kingdom virtually reject it, saying: "What is the importance? The old paths lead to the same heavenly city. We all walk in them, only giving them other names. Heaven is our home at last, wherever it may be."

Of this, dear reader, you must judge. Truth is of the very highest importance. If you find truth here, follow it; if in the tradition, follow that. Know, however, that truth is the only way to heaven. They who labor and pray for the building up of the kingdom in this world aim at one thing, and they who labor and pray in the faith of the *Gospel* of the kingdom aim at a far other thing—one for the kingdom of this perishing

world, the other for eternal life. One takes less notice of Jesus and the resurrection, while the other cherishes no hope of rest or glory on this side of the grave. The truth is, "Through thy precepts I get understanding; therefore, I hate every false way," especially that which promises to lead the pilgrim into the kingdom of this transitory world for the kingdom of heaven! One follows the tradition, and naturally pays marked attention to forms and ceremonies, to cathedral-houses, naves, chancels, windows, pictures, figures of things invisible, fashionable music, symbols, changes of raiment and of colors, and evidences of refined taste—things which perish with the using, however innocent they be—weak things, the inventions of such as have large revenues, a decided regard for the gilt *image* of the cross, and but little heart for the personal sacrifice of bearing the burden of the cross to save the perishing heathen, notwithstanding such often give liberally of their abundance into the treasury of the Lord; while the other follows the simplicity of the Gospel with little ceremony, makes personal sacrifices in the Lord's service, and with self-denial follows the work of the fisherman, like Peter with his robes girt about him, or without them, preaching the Gospel to every creature in the hearing ear and not in the pompous, scenic and mysterious show, according to the way of faith and not of sight, and according to the love of the unseen and eternal, and not of the things that are seen and temporal.

The traditional error of the kingdom of God come in the visible Church is so ingrained, however, in the language and the literature and the heart and the mind of Christendom, that no human power can at once change it. The public will follow the traditions; they cannot instantly change their hope from the hue of time to the radiance of eternity. Many will still try to build the city and tower to heaven on the sands of time, while Jesus Christ alone is building and will bring with him the city of God, "having the glory of God," "prepared as the bride adorned for her husband."

Some, however, will cease from the confusion of tongues, will give themselves with heart and hand and voice to sound the loud trumpet of the Gospel, proclaiming the kingdom of heaven at hand in Jesus and the resurrection, when this world and all things in it, kings, churches, kingdoms and nations, will pass away, according to the Scriptures, and Jesus Christ, the crucified, who now sitteth at the right hand of the Father, "shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end."

HISTORY OF THE INVENTION OF THE DOCTRINE OF THE KINGDOM COME IN THE CHURCH.

The School of the Heresy, Gnosticism. The place where it originated, Alexandria, Egypt. Clement and Origen and Dionysius, the fathers of it. Eusebius and thrones of the bishops its promoters. The dissolution of the empire made room for it. The rise of the Church to the kingdom and the Pope to the crown.

"We ought to be as tolerant of an imperfect creed as we are of an imperfect practice. If the way to Christian action is beset by corrupt habits and misleading passions, the path to Christian truth is overgrown with prejudices and strewn with fallen theories and rotten systems which hide it from our view. It is quite as hard to think rightly as to act rightly, or even to feel rightly. Men, in general, do not understand or appreciate the difficulty of finding truth. All are not compelled to make an independent search for truth, and those who undertake it are always few. Their undertaking is full of hazard, and in the course of it they are too apt to leave friends and companions behind, and when they succeed they bring back glorious spoils for those who remained at home criticising them."—*Ecce Homo.*

THE SCHOOL OF THE HERESY.

WHAT has been proved beyond all dispute is: *First*, That the covenant promises have respect to a King, to a kingdom, and to a state yet to come in eternal life on the new earth in Jesus and the resurrection of the corpses.

Secondly. That the kingdom future during the days of Christ's prophecying among men remains in the future still, so long as Jesus tarries and Jerusalem is trodden down by the Gentiles, and the times of the Gentiles remain to be fulfilled.

Thirdly. That the coming of the heavenly King in his kingdom was the glorious theme and blessed hope and expectation of the holy apostles in all their Acts and Epistles and in the Book of Revelation.

Fourthly. This was the faith of all the churches in the first four centuries on the testimony of the fathers, and of the pagan emperor Domitian, and of the Council of Nice, and of the emperor Julian the Apostate, and of the learned Gibbon.

Fifthly. The chronology of Daniel and of Paul and of John the Divine agrees to prove that the promised kingdom will come in the end of these kingdoms with the overthrow of Antichrist and the destruction of Babylon, to be followed, according to all the Scriptures, by the restitution of all things in the new creation with Jesus and the resurrection. To all which the world objects, but why should any Christian?

GNOSTICS, OR THE KNOWING ONES.

The philosophy of this world has from the beginning of the Gospel rejected the doctrine of the resurrection. Christ crucified has been "to the Jews a stumbling-block and to the Greeks foolishness." But the learned philosophers, both Jews and Greeks, could not fail to see in the preaching of the Word, and in the testimony of the Spirit accompanying the Word, signs of "Christ, the power of God and the wisdom of God." They could neither accept of Christ crucified nor despise Christianity. The weakness of the suffering Jesus was in their eyes confronted with the strength of the faith in his followers. Many in the first century turned their thoughts toward the solution of this enigma, who admitted the facts of the Gospel, but sought for

them a fanciful interpretation to coincide with their philosophy of this world, called then *Gnosticism* in the East.

These Gnostic philosophers may be divided into four classes—Hebrew, Hellenic, Oriental and Christian. The first class mingled with the facts and teachings of the Gospel the interpretations of that mysterious science cultivated among the rabbins and handed down by tradition for opening the hidden sense of the Scriptures, called the Cabala. The second class introduced the teachings of Plato and Pythagoras to elucidate the Gospel, both to throw a veil of learning over the bare statements of the Scriptures, and to elevate in their eyes the doctrines of the apostles to the rank of the Grecian philosophies. The third class, in like manner, employed the learning of the Magi and of the Buddhists, and others, to explain and magnify the plain letter of Divine revelation, and by their fables and legends to exalt the simplicity that is in Christ into the fellowship of their mysteries. The fourth class, with whom we have chiefly to do, are composed of heathen philosophers once converted to Christianity, who for honor and from old habit still continued to wear their professional robes and publicly to sustain the character of philosophers.

The first three classes were never regarded as Christians by themselves or others, but only as philosophers. They have ever been held as heretics in the churches. In the second century these philosophers became generally known by the name of Gnostics, or the Knowing Ones, and their diverse philosophies took on some general features characteristic of the whole body. Among these are the following maxims and rules:

Knowledge is true religion. The Gnostic should know everything—the source of life, the origin of evil and of matter. Matter is the body of which evil is the soul. Hence they put contempt on their body and on marriage and on the doctrine of the resurrection of the body. They became ascetics, denying themselves the comforts of life in the practice of abstinence from

flesh, from wine even in the Eucharist, and from social life, in order to become prepared for the sublime pleasures of the kingdom of heaven. The heretical among them rejected our Lord's humanity and denied the reality of his sufferings, because of the incongruity of the Holy One with matter in the *flesh*, while they acknowledged the appearances.

Their doctrines were a profane mixture of Scripture truth with the current philosophies, by which they thought to raise this world to the purity, dignity and bliss of the kingdom of heaven, while they actually fell into monasticism and the barbarous life of the beggarly hermits of the Egyptian deserts. They felt their souls imprisoned in vile bodies, and thought by Gnosticism to become freed from this corrupt nature. They regarded the letter of the Gospel in the light that required the varnish and polish of Gnosticism to make it acceptable to the polite and learned world. Such is the school in which our error had birth.

BIRTH-PLACE OF THE ERROR.

The Apostle Peter warns us of some in the last days, who, regardless "of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord our Saviour," shall be "walking after their own lusts and saying, Where is the promise of his coming?" We have seen Clement of Rome rebuking some of this sort in the end of the first century. But how Christians could believe that the kingdom came without being seen and without sight of the King is a mystery not revealed. The doctrine is inconsistent with the Scriptures, and is contrary to the catholic faith that overthrew the altars of the old gods and established the liberty of the Gospel in all the Roman empire. The error did not go forth from Jerusalem, and it was not received in the churches until after the bishops were made judges of the empire, and the dream went forth that now "the saints possessed the kingdom," and now "the Church had risen to the kingdom" of this world, not "of heaven."

It is evident that the Bible, justly understood, never contradicts itself; that from Genesis to Revelation it foretells and exults in a King and a kingdom to come of which the Gospel is good news that it is at hand. For this the King himself has given us a prayer to offer during this Gospel dispensation, saying: "Thy kingdom come, thy will be done in earth as in heaven." Accordingly, the future coming of our Lord in his kingdom was preached while pagans ruled the empire, and is still prayed for, but, strange to say, this faith in Christ and his kingdom at hand has, since Christians rule the world, fallen into neglect, and now the idea has long prevailed that the promised kingdom is come in the visible Church, and will in due time be extended to embrace all the earth in its bounds for a good time coming. This soul-destroying error may be traced directly to its source, at the end of the second century, in a country and city eminently fit for it. Alexandria in Egypt, the second city of the Roman empire, the metropolis of the East, the seat of learning and of philosophy, and the home of a great population given up to idolatry and superstition, was the seat of the Gnostic school. Its great name and riches, its library unmatched, its commerce unrivaled, and its harvests feeding the immense population of "that great city which reigneth over the kings of the earth," Alexandria in Egypt was most suitable for the production of this learned error, which has for many centuries distressed the heart and perverted the true faith of Christendom from a patient waiting for Christ to look on and obey one self-raised to the office of vicar of Christ in the kingdom of the visible Church!

Infesting the Church for a century in outside heresies, the vagaries of the Gnostic school found entrance into the Church at last in the person of Clement of Alexandria, of whom personally little is now known. He was a Platonic philosopher, said to be born in Athens, was teacher of the catechetical school greatly celebrated in Alexandria, is admitted to have taken orders in the Church and to have suffered in the persecutions,

of his times, from about A. D. 184 to 204. He was Origen's preceptor, and has left works indicative of learning in the ancient school of mythology and in fanciful interpretations of the Scriptures. He was a Christian, professing that "philosophy purifies and prepares the mind for receiving the faith, on which truth builds knowledge." He sought to infuse into Christianity the lofty conceits of the Platonists. His aim was to make men perfect Gnostics, believing that only such have true religion. He depicts his idea of a real Christian philosopher, and such a waterfowl as he fondly describes is rare indeed even among Perfectionists, whose doctrines shine out with characteristic features in Clement's "Stromata," or "Things Spread Out." He seems a Christian intoxicated with conceits of the philosophy of this world, saying, that "he only is pious and religious who serves God beautifully and perfectly; that he is precious who is learned in God—in him God dwells; that a real Knowing One, or Gnostic, is pious and religious, for true knowledge teaches men to please and worship God, while ignorance is beastly and of vile manners; that a convert from the heathen seeks after faith, but a Gnostic mounts up to the perfection of charity; that the chief thing is the knowledge of God, hence that the Knowing One alone is pious and religious, rejoicing in good and also in the hope of the things promised as if they were present. And he supposes that if the knowledge of God could be separated from salvation the true Gnostic would of the two choose knowledge."

These sayings are picked out of the seventh Book of the Stromata, as poor specimens of the teachings of a heathen philosopher converted to Christianity—sayings which, with all their extravagance, admit of a better coloring than lies on the face of them, while under the best complexion they lead the reader to exalt the pride of learning and to despise the humility of the ignorant. But when Clement proceeds, saying "that the light brought into the world by the Sun of Righteousness is the new creation, transplanting corruption into incorruption, and *converting earth into*

heaven; and that by his blood and by his word Christ has gathered a bloodless army and *committed to its care the kingdom of heaven*" (see Bishop Lincoln's Writings and Opinions of Clement, p. 32), he takes a stride only surpassed when he describes his Gnostic as a "god among men, conversant with the Deity, morally, physically and rationally, possessing knowledge, righteousness and holiness."—*Idem*, pp. 171, 172. His Knowing One has the same Scriptures with other believers, but "he interprets them on higher principles and takes them in a higher and more spiritual meaning. His soul has taken up the contemplation of heaven and of divine things;" or, as Origen would say, has entered into the kingdom of heaven.

The Gnostic philosopher seeing that the kingdom promised and expected one hundred and fifty years before had not appeared yet, concludes that its form has been mistaken, and that it is indeed come in the charge and keeping of the bloodless army transplanted from corruption into incorruption, and that his Knowing Ones not only have the care of the kingdom of heaven entrusted to them, but they walk in it "as gods among men, conversant with the Deity, morally, physically and rationally."

This is the first intimation or mention of the kingdom come in the records of Christendom, if we except the two sayings of our Lord to reprove and rebuke the Pharisees. And this kingdom, according to Clement, is not one of power and glory, but of knowledge.

ORIGEN.

This bombast of Clement furnishes his pupil, Origen, with a field for the display of his great genius. Origen was born A. D. 185, of Christian parents in Alexandria, where his father suffered the loss of life and fortune for the confession of his faith in the crucified Jesus. At the age of eighteen he was put in charge of the catechetical school in Alexandria, conducting it with ability, and bravely standing by and encouraging his pupils

when one after another of them was condemned and exposed to the wild beasts in the amphitheatre or burned at the stake. He died A. D. 254.

A Neo-Platonist or Gnostic of the school of Clement, he was a great preacher, traveler, writer and scholar of varied learning, skilled in geometry, music, logic, arithmetic, rhetoric and the various languages and systems of philosophy. He visited Rome, Athens and Jerusalem, and was received heartily for a season. But when the mystical and perverse interpretations of the holy Word which disfigure the multitude of his writings became known, he was admonished, excommunicated in his native city, and his name was cast out of all the Western churches as an arch-heretic, and so it stands to-day.

Weary of waiting for the Lord's appearing, doubtful of preaching it at hand now after the lapse of two centuries, and thinking perhaps to save the truth by giving the Word a fanciful meaning, Origen openly interprets the Gospel of the kingdom, not as a message of news to mankind, but as a symbol of a terrestrial state already possessed and enjoyed in this flesh and blood, even as a heavenly figure of things now existing in this world. He reverses the holy order by which in all the Scriptures earthly things are used to typify the heavenly, and he interprets the kingdom of God and the heavenly things as a confused symbol of things in this sinful world, and even in the Scriptures themselves.

Treating of the parables, he symbolizes the kingdom of heaven as a virtuous life, thus: "The kingdom of heaven, like treasure hid in a field, seems to me to mean this: the field where the treasure is hid is like the kingdom of heaven hid in the plain letter of the Scripture, even in the words of the history, the law and the prophets. The heavenly works and the kingdom of heaven are like to a treasure hid in a field, as in a figure they are described in the Scriptures, which are themselves the kingdom of heaven, or Christ himself the King of ages, which means

the kingdom of heaven," p. 345. Having discoursed after this confused and mystical manner on the parables of the pearl merchant and the net cast into the sea, he says: "A Scribe instructed unto the kingdom of heaven, according to the simpler sense, is when one forsakes *Judaism* after being instructed in the doctrine of Jesus Christ, but according to the higher sense it means when any one passes through the introductory letter of Scripture and mounts to the spiritual meaning called the kingdom of heaven." He adds: "You may understand figuratively, *Repent, for the kingdom of heaven is at hand,* after the meaning of Scribes, who being content with the bare letter afterward become sorry for such literal interpretation when they are once instructed by Jesus Christ in the spiritual doctrine of the living Word, called the kingdom of heaven."—*Oper. Origen*, p. 371.

On the promise of the keys of the kingdom of heaven to Peter, he says: "Every one that is protected against the gates of Hades, so as not to be overcome by them, is worthy to receive the keys of the kingdom of heaven as a reward, that he may open the gates for himself, which are shut against them that are overcome by the gates of Hades. And so the chaste enter into the kingdom by the door of chastity, the key opening the disclosed chastity, and so by another door the just also, the door of justice being opened to him with the key of justice, and the same with all the other virtues. For I think," says Origen, "that for every virtue of the Gnostic a certain mystery of wisdom is, according to the image of the virtue, opened to him who lives according to that virtue. And perhaps each virtue is the kingdom singly, and the whole together form the kingdom of the heavens. And also this: *Repent, for the kingdom of heaven is at hand,* has not respect to time, but to our affections and actions. For Christ, who is all virtue, is *at hand,* and on this account also he says the kingdom of God is in his disciples, and not here and there."

Origen is the first on the record to mistake the Pharisees for

the Lord's disciples, as if Jesus said to his disciples, The kingdom of God is in you. But Origen is not the last to make this mistake. It has come to be a universal misapprehension of the Lord's words.

Again, Origen is the first on the record teaching that Peter received in this world his promised keys of the kingdom of heaven, but he is not the last to teach and to act upon that great delusion.

And Origen is second only to his predecessor Clement in teaching that the promised kingdom of heaven is a state of mind entered into by flesh and blood through knowledge and virtue, self opened by Peter's keys, possessed and enjoyed by mortals in this world. This last most fruitful error of the visionary is too fanciful and imaginative to have itself alone any strength or force, but when in the course of centuries the error got possession of the body of the Roman Church, it became the soul of a visible power in the hands of a monarch having spiritual courage and strength of heart to assert the claim of successor to holy Peter, to handle his promised keys, to carry two swords in the right of the triple crown, and to rule the world in behalf of our Lord Jesus Christ with havoc of war and corruption of doctrine and manners throughout Christendom. Rome perseveringly denounces Origen a heretic, and that justly; at the same time the mistress has learned to embrace his fancies, to embody them in her own person, and to practice them with living and captivating charms of her own invention, such as take the heart of the men and intoxicate the brains of the rulers of many nations. No Latin Christian of that age appears to have received the mythical doctrine of the kingdom of heaven taught by Origen. His teaching was publicly condemned throughout the world, at the same time it certainly exerted a wide and pernicious influence on the mind of the churches in the eastern part of the world, and prepared the way for the flight of fancy which after a century universally recog-

nized the episcopal chair as a "throne," and commonly hailed the name of the see as the throne of that place, the throne of Alexandria, the throne of Cæsarea, the throne of Jerusalem, &c., but never of Rome. Rome always stood on its dignity as the See of St. Peter, and left it to others to imagine themselves on thrones, while it was careful only to rule over them.

DIONYSIUS OF ALEXANDRIA.

Dionysius was born of a noble and wealthy pagan family in Alexandria, and was educated in their philosophy. He left the pagan schools to become the pupil of Origen, whom he succeeded in the charge of the catechetical school of Alexandria. He was ordained presbyter A. D. 232, succeeded Heraclas in the episcopate A. D. 248, and died A. D. 268. It becomes us to handle the names of such ancients very gently, seeing the honors and privileges which they sacrificed, and the disgrace and horrors they encountered as converts to Christianity. That a wealthy, noble-born and educated pagan should leave the polytheism of his fathers and take up the burden of the cross of Christ at the hazard of life and estate, while we are wearing and admiring the gold and jeweled image of his sufferings without one pang of the heart in genuine sorrow for the sake of Christ and his truth, should make us very tender of the mistakes and errors of the persecuted doctors of Alexandria. Twice Dionysius fled into banishment to save his life from the persecutors. But he lived to engage in a controversy with a bishop of Egypt named Nepos, or with his followers, under the following circumstances:

Clement, Origen and the Gnostic school were corrupting the doctrines of the holy oracles by their fanciful and allegorical interpretations. Learned men and ruling minds in the Church and in the philosophical schools of Alexandria, they gave currency to the idea that the promised kingdom of heaven allegorically presents the Church in this world for a place of happiness and of enjoyment. Throughout Egypt, Syria and the East they

obtained for themselves the name of "Allegorists." Nepos publicly combated the Allegorists, and maintained that there will be a reign of Christ on the earth—a personal and visible reign, not allegorical and fanciful, but substantial and abiding, meaning no doubt the reign of Christ on this glorified earth in the resurrection. Dionysius disputed with the followers of Nepos, and by his own account he brought them all to his own mind—that our Lord's appearing and our resurrection and gathering unto him are great and glorious events, neither little nor perishable, nor "such a state of things as now exists in the kingdom of God."

This is the first mention of the kingdom of God as existing in the present state of the churches. The fault of the Allegorists that Nepos and his followers sought to correct was that the Allegorists made believe the present state of things is allegorically promised in the kingdom at hand. Nepos rebuked their error, showing that the kingdom of heaven is not allegorical, but is the literal coming and kingdom of our Lord in the resurrection unto eternal life. Dionysius says he himself brought them all to agree that "these are great and glorious events," not "such a state of things as now exists in the kingdom of God."

Dionysius agrees that the appearing of our Lord to judge the quick and dead and our gathering to him are "great and glorious events," but he sticks to his allegory, saying: "Not such a state of things as now exists in the kingdom of God." Clement had spoken of the churches as furnishing a bloodless army to whose care the kingdom of heaven is entrusted. Origen had spoken of the same kingdom as a virtuous life in this world. And now Dionysius calls "the present state of things" the kingdom of God. So the idea of the kingdom come in the present state of things was conceived and brought forth in the Gnostic school of Allegorists in Egypt, A. D. 200 to 250, a full century before the bishops of the empire came to be regarded as the occupants of thrones, and six centuries before the idea took practical form and effect and put on the full strength and vigor of "that

wicked," "the man of sin" who sits at the head of empires in "that great city which reigneth over the kings of the earth."

Clement conceived the idea of the kingdom of God as a state of true mental knowledge of God. Origen set it forth as a spiritual meaning hid in the plain letter of Scripture, and as a virtuous life in the flesh, and as a state at hand not with respect to time, but with respect to the condition of the heart. Dionysius brings the strange conception to the unnatural birth in "such a state of things as now exists in the kingdom of God," meaning thereby the visible churches.

The first idea is with Clement. The earliest practical form of the idea is with Origen, and its first visible exhibition in the Church is with Dionysius.

EUSEBIUS.

Some thirty years after Dionysius, Eusebius the historian took part in the affairs of the churches of Judea and Syria. He was an admirer of Origen, and well acquainted with the doctrines of the Allegorists, in his time widely diffused in the East. During the Diocletian persecution he fled for refuge to Egypt, where he witnessed the sorrows of the persecuted Christians, and personally suffered imprisonment himself for a season. A man of ardent feelings and of little judgment, himself brought in the revolution of empire to the court and favor of Constantine, one can almost pardon his saying at the feast given by the emperor to the members of the Council of Nice: "Regni Christi effigies ea in re adumbrari videbatur:" "In this the image of the kingdom of Christ seemed to be represented."—*Bar. Annals.*

Eusebius writes confusedly of the kingdom of heaven after the manner of the Egyptians. Speaking of the Decian and Valerian persecutions, A. D. 250 and 257, he says they began in the armies, the persecutors thinking if the Christian warriors in the army were subdued, all others would readily renounce the faith of the crucified Saviour. The general of each of the

armies, whoever he might be, began by a review and lustration of his army, giving all officers their choice either to worship the idols or to relinquish their command. "Very many who were soldiers *in the kingdom of Christ* preferred the confession of his name to that apparent glory and comfort they enjoyed," and some exchanged their honors, not for degradation alone, but even for death."—*Eus.*, book 8, ch. iv., p. 322. This use of the expression, "the kingdom of Christ," is precisely in the vein of the Egyptian Allegorists. It has been adopted into the language of the Church, and has given currency to the modern error under the hand of "this father of Church history" and feeble follower of the *Gospel* of the kingdom of Christ.

THE BISHOPS' THRONES.

In the ninth persecution, under Aurelian, A. D. 272, Eusebius says: "The first to suffer as a witness of the kingdom of Christ" was Anthimus, bishop of Nicomedia, p. 335, and in the tenth and last persecution he names one Theodosia, not yet eighteen, "who approached some prisoners, confessors of the kingdom of Christ."—*Eus.* p. 359. Suffering a cruel death "as a witness of the kingdom of Christ" does not prove that his kingdom is come, but that it is yet to come. Had it come, the King would surely save the life of his witness from the hands of the tormentors. Leaving his witness to perish is proof that the kingdom was yet to come. Yet these words of the historian are now taken to show that "the kingdom of Christ," of which this Anthimus died a witness, is the Church in the present state of things. So, likewise, these confessors of Christ's kingdom were slain, thereby proving their faith in his future kingdom and the fact that he had not received it yet. For Christ once on the throne of his power will never surrender his confessors to the torture of their enemies. It is evident that as Jesus himself and his apostles laid down this life in the faith and hope of the kingdom of God in eternal life, so did these martyrs and confessors lay down their

lives in the testimony of their faith and hope in the same everlasting kingdom, and not at all as witnesses of the kingdom of Christ come in this present evil world.

These words of Eusebius were uttered allegorically and so received, for no man in that age really believed the kingdom of heaven had already come, if we may except the parties here named, and they believed only in the figure, not in the fact. They spoke dreamily of the kingdom, but men soon learned to speak emphatically of the bishops' thrones. For before the end of that fourth century "the throne of the bishops" became a common expression. Some were driven from their thrones as early as A. D. 359.—*Bar. Annals.* Gregory Nazianzen delighted to learn of Basil's "election to the high throne of Cæsarea."—*Bar. Annals,* 369, 57. This Gregory makes often mention of the bishops' thrones. He was himself ejected on a charge of heresy by a faction in the Council of Constantinople, A. D. 381, from the episcopate of that city, then second in the empire. "Yesterday," he said, "you placed me on the throne, now you drive me from it;" and taking his leave of the council of the city he said: "When he came to the city it was Jebus, but he had made it Jerusalem."—*Bar. Annals,* 381, 57. Sitting on a throne, he talked like King David who took Jebus, removed his throne to that city, and made it Jerusalem.

It is easy to see how the mystery of iniquity worked up from the kingdom of heaven in allegory to "the kingdom of God" in the Church and to visible thrones in the episcopate, and then above many thrones ecclesiastical and secular, until "that wicked" came forth topping above them all. Nevertheless, it is interesting to mark some of the steps of its progress from the common thrones of the bishops in the fourth century to the height of the supreme throne of the chief pontiff in the eighth century.

Theodosius the Great first took the administration of the city of Rome from the hands of the pagans A. D. 382, and forbade the customary sacrifices of the heathen which had continued

under the rule and authority of the Senate until that time. Jerome rejoices in that day, because "Rome has become Jerusalem."—*Bar. Annals*, 382, 38. That same year the Council of Constantinople sent greeting to the bishops of Italy: "Not that you should reign without us, but rather, as the apostle says, That we should reign with you."—*Bar. Annals*, 382, 11.

Episcopal thrones were become familiar to the churches when the capital of the empire hitherto ruled in idolatry became a Christian city, and entered on the high road to Babylon the Great. But Rome does not appear to have indulged her episcopate with the name of a throne in that day. "He that letteth will let, till he be taken out of the way." Building his throne in Constantinople, the emperor retained it in Rome for nearly a century, and when entirely removed in presence it was present still in power for three and a half centuries more. In the mean time the churches of the empire were arranged in patriarchies, whose pontifical thrones absorbed the thrones of the ordinary bishops, principally in Rome, Constantinople, Alexandria and Antioch. Each pontiff was called pope in his own patriarchy. Rome claimed the first place, not in the right of the first city, but in the succession of St. Peter and Paul and of the inheritance of the keys of the kingdom of heaven! The possession of the keys is the possession of the treasury. These were yet used not so much in the name and power of the great king over his kingdom as to shut out the other popes, brothers in the pontificate, from the highest seat. But when those at Antioch and Alexandria fell in the convulsions of the empire under the dominion of the Persians and Saracens, and when in the eighth century the arm of the emperor failed in strength to reach Rome, the pontiff of that city excommunicated both the pontiff and the emperor of Constantinople, and took into his own hands the administration of the kingdom in which he now sat enthroned without a rival, and he reigns there to-day.

To be more particular. The empire was badly shattered in

the end of the fourth century by the arms of the barbarian nations without, and the Church was even more weakened within by the introduction of pagan festivals, rites and customs, always in the name and honor of saints, martyrs and apostles, instead of the heathen heroes and demons. Under the force of its enemies the Empire of the West succumbed, A. D. 476, and since that day no emperor has reigned statedly in Rome. The emperor of the East still governed the city, but Christians could not then feel, as in Tertullian's time, "the particular necessity of praying for the emperor and for the continuation of the empire," because "that dreadful power which hangs over the whole world is retarded by the continuance of the time appointed for the Roman Empire."—*Tert. Apol.* In the present distress "that dreadful power" went out of mind. It was the second quarter of the eighth century when the emperor of the East lost the government of the city of Rome. Gregory the Second and Gregory the Third cast off their allegiance to Theodosius the younger and to Leo the Isaurian, and, excommunicating them, took the administration into their own hands.

THE CHURCH RISING TO THE KINGDOM OF THIS WORLD.

One important feature of the Invention is, that the visible Church, rising to the kingdom of this world, assumed the character of Anti- or For-Christ centuries before the bishop of Rome was crowned king.

After the fourth century, when the bishops came to sit on fancied thrones and to sway over their sees and provinces a visible sceptre of civil and of ecclesiastical power, they were many times assembled in councils by the imperial power at the public expense to settle and to regulate the affairs of the churches. The Latins reckon seven œcumenical councils under the empire, of which the first four only are allowed by Protestants to be obligatory. These were, first, at Nice, A. D. 325; second, Constantinople, A. D. 381; third, Ephesus, A. D. 431; fourth, Chalce-

don, A. D. 451; fifth, Constantinople, A. D. 553; sixth, Constantinople, A. D. 680; seventh, Nice, A. D. 787.

These ecclesiastical thrones, assembled in council by the emperors, became a kingdom within the empire, whose decrees and canons were framed to meet the imperial will and were enforced by the imperial arm. Bishops summoned by the emperors and paid out of the public chest were no less anxious in their canons to please the rulers than the emperors were ambitious to execute their decrees. From time to time they banished, degraded and persecuted, according to the counsels of the reigning emperors, both the orthodox and heretics—Donatists, Trinitarians, Arians, Nestorians, and others, among whom were persons of highest renown in all the churches at this day; Athanasius, Cyril of Jerusalem, St. John Chrysostom, Gregory Nazianzen, and others, a multitude of earnest men both in the truth and in error. Church and State, wedded together in the emperors and the ecclesiastical councils, formed Antichrist, made war upon the saints and prevailed against them. And it is more noteworthy than praiseworthy that in most of these conflicting councils, whether to denounce or to ordain image-worship, and in their most unjust decrees, everything was at the time done unanimously! Their canons, also, were for the most part every one enforced with anathema upon any and every man who contradicts their dogmas or questions their sovereign authority.

"The anathema," says St. John Chrysostom, "is the Lord's sentence, which only an usurper will dare to pronounce in the Lord's stead. As if a private citizen should assume the purple, and with a body of supporters punish like a tyrant, even such is he who pronounces the Lord's sentence, and puts a man under anathema to the Church. On himself he brings final destruction by usurping the authority of the Son of God."—*Bar. Ann.*, A. D. 382, 50. And Chrysostom begs and prays those of his time to desist from so evil a practice, whether the anathematized be alive or dead. If alive, it is impious to cut off one who may

yet repent: and if dead, it is worse; for, being no longer under human jurisdiction, to his own Master he stands or falls. Impious doctrines may be refuted and heresies anathematized, but the false teachers should be spared and their salvation sought by prayer.—*Ibid.*

The churches, therefore, in their assembled councils, so early as A. D. 381, in the judgment of St. John Chrysostom, usurped the authority of Christ. They have never ceased from that usurpation to this day. The last General Council of the Papacy, sitting at Trent from A. D. 1546 to 1565, whose canons and decrees were officially published at Rome, A. D. 1566, continually sanctions its dogmas with anathema. The single dogma of the Eucharist contains eleven separate anathemas; that on justification contains thirty-three; the nature of the sacraments, thirteen; baptism, fourteen; penance, sixteen; and many others beside. The council closed their labors, the presiding cardinal in the Pope's place saying, "Anathema to all heretics!" The council with shouts responding, "Anathema! anathema!"

Thus the churches in general councils connected with the State became For-Christ, the ruler of a kingdom, and sat upon thrones ruling their kingdom in this world by the aid of the imperial arm long before the bishop of Rome was exalted to the sovereignty and crowned *Papa el Rey* (Pope the King), and to the very last they have disputed with him for the supremacy, which by policy and craft he has still managed to secure. By their boldness in apostasy and corruption the churches of the empire advanced from one œcumenical council to another, until they reached the seventh and last, which was gathered at Nice, A. D. 787, by the infamous Irene. Supported in the controversy about image-worship by her fellow-worshipers of images, to which both her late husband, Leo IV., and their son, Constantine VII., were stoutly hostile and opposed, this monster of crime and ambition called together the second council of Nice to authorize and sanction the worship of images in the churches. This was the

last of the recognized general councils assembled in obedience to the *imperial* power, all the subsequent œcumenical councils having been summoned by *popes*.

Contrary to the Holy Word, contrary to the Decalogue, and yet according to the will of the miserable empress and to the aspirations of the natural heart, this seventh œcumenical council, consisting of three hundred and fifty bishops, unanimously decreed "that the worship of images is agreeable to Scripture and reason, and to the councils and fathers of the Church."—*Gibbon*, ch. 49. They *enjoin* the worship of the cross, and *commend* the worship of the image of the spear that pierced our Lord's side. Pronouncing the official anathema against all gainsayers, they ratified their decrees with acclamations, signed them with their own hands, and established image-worship by universal law, which had long been widely established by custom, as it is seen in all the Latin churches of Christendom this day. I write no word in malice, but present facts plainly, showing the fallen state of the churches in that age, from which they have never fully recovered.

The canons of this seventh council are not at hand; but the following of its anathemas are copied from Caranza's Summary of the Acts of the Councils. He is strong for the Pope and for the worship of "the sacred images:"

"Whoso quotes texts of Holy Scripture concerning idols against sacred image-worship, anathema.

"Whoso calls sacred image-worship idolatry, anathema.

"Who say that Christians worship images as Gods, anathema.

"Who dare say the Catholic Church has ever adopted idolatry, anathema.

"If one will not receive the Gospel narratives represented in picture, anathema.

"If any one will not hail these in the name of the Lord and of his saints, anathema.

"If any one has disregarded the traditions of the Church valid by writing or custom, anathema."

The following is the language of one of its canons:

"With the venerable and life-giving cross shall be set up the venerable and holy images, whether in colors in mosaic work, or any other material, within the consecrated church of God, on sacred vessels and vestments, on the walls and on tablets and on the highways; the images, that is to say, of our God and Saviour Jesus Christ, of the immaculate mother of God, of the honored angels, of all saints and holy men. These images shall be treated as holy memorials, worshiped, kissed, only without that peculiar adoration which is reserved for the invisible and incomprehensible God."—*Butler's Eccles. Hist.*, vol. i., p. 372.

The imperial authority, previously hostile, was now joined with the ecclesiastical authority of Christendom, represented by the bishop of Rome in the West, and in the East by the bishop of Constantinople, for the maintenance and defence of image-worship in the churches. A practice so abhorrent both to the letter and to the spirit of the Scriptures could not be established without a bitter and widely-extended controversy, renewed by succeeding emperors and prolonged for many years. Charlemagne, while he earnestly labored to bring all the churches of the Latin empire into unity of doctrine, discipline and manners with the bishop of Rome, yet bravely opposed image-worship. He prepared and published four books to turn and dissuade the Pope from sustaining the decrees of the seventh œcumenical council held in his day. He consented to allow the images a place in the churches, but maintained that all worship of them is offensive to God. Failing to convince the Pope, he took action himself and assembled a council of bishops at Frankfort-on-the-Maine, who with one voice condemned the worship of images and confirmed the doctrines of Charlemagne, A. D. 794. After his decease, A. D. 814, all public opposition ceased in the universal adoption and prevalence of this corruption among the Latin races. For the images having by common consent obtained a place in the churches of Christendom, as well as in the hearts of the people,

soon in their silence gathered up the petitions and received the devotions and quietly bore the adorations of the multitude, as may be seen in all the Latin churches of the Old World any day. Let them secure a place in our Protestant churches, as they are now doing, and in a few generations the same general results will follow. They will be admired by the children of one generation, admired and feared by another, feared and worshiped by a third, and in the fourth, it may be, invoked by name, adored in posture, bowed down unto and worshiped. Human nature is the same in all ages and among all nations. Symbols and images of old overwhelmed the Latin churches, and boldly assault the Prostestant churches now. "Little children, keep yourselves from idols." 1 John v. 21.

No decrees of men, no canons of bishops convened in general councils, can abrogate the laws of God and nullify his commandments. It is evident, however, that the seventh œcumenical council attempted to do it, and succeeded so far as to bring all Christendom under condemnation of their error in regard to the second commandment of the Decalogue. Thus was the way prepared for the coming of "the man of sin, the son of perdition, who opposeth and exalteth himself above all;" whose coming is no secret with apostles and prophets, but is expressly foretold; "whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness." 2 Thess. ii. Exalting himself above all the kings and rulers of the world in this nineteenth century, many enlightened and pious Protestants cannot see him—brethren and personal friends of ours—though he claims "infallibility," "holiness," and the kingdom of God on the earth. He certainly, in a public document reproving "the emperor and apostolic king of Austria," proclaims that liberty of conscience, the right of private judgment, the freedom of the press, and the independence of the state are "pestilent errors," and he takes the Austrian to task for having done "the greatest harm to the Church, to us and to this

apostolic see," by enacting a law which establishes in the Austrian empire "liberty of opinion," liberty of speech and of the press, liberty of faith, liberty of instruction in schools and colleges, liberty of civil marriages, liberty even of mixed marriages, Latins with others, and liberty to bury Protestants in Latin cemeteries. "You see, venerable brethren," says the Pope, "how necessary it is strongly to reprove and condemn these abominable laws—laws which are in flagrant contradiction with the Catholic religion, ... with our power and that of the apostolic see, ... and with natural right itself. . . . . We raise our voice, ... we reprove and condemn by our apostolic authority the laws which we have enumerated, and everything general and special in those same laws; . . . . we declare those laws null and powerless."—*Pius* IX., *Allocution to his Consistory, dated June* 22, 1868. This and much more Pius IX. proclaims to the world, "in virtue of the care of all the churches entrusted to us by the Lord Jesus Christ," even to annul and make powerless and void these laws of the Austrian empire!

The churches prepared the way for the coming of this dread power by exalting their general councils into the place of Christ over their visible kingdom of heaven, and they seasonably prepared him a mark and a banner. The monogram of Christ supplanted the eagle on the imperial labarum, and on the ensigns of the legions in the reign of Constantine. In the reign of his sons the pretended discovery of the wood of the cross by Helena was noised abroad and believed, and wood from it went forth through the hands of the bishop of Jerusalem to supply "the whole world," without diminution of the original.—*Cyril's Cat. Lectures.* No wonder the benighted people worshiped the wood possessed of such miraculous power. The image took one name, "the cross," though strangely diverse forms: 1st, ×, and the monogram ☧; 2d, +; 3d, †, which last in due time supplanted the others in Latium. But the Greeks maintain their own + with the same tenacity that discards the *filioque* from their creed.

"Besides simple wooden crosses, now that the Church had risen to the kingdom (of this world), there were many crosses of silver and gold, and St. John Chrysostom says, 'the sign of universal detestation, the sign of extreme penalty, is now become the object of universal desire and love. We see it everywhere triumphant; we find it on houses, on roofs, and on walls, in cities and hamlets, on the markets,' ships, books, weapons, garments, beds, the bodies of very sick animals, and of the possessed (to drive out the disease and the demon), on the windows, floors, and worn on the forehead."—*Schaff's Hist.*, vol. ii., 561.

The Protestant churches of our country have in this generation boldly entered on the same career, glorifying the image, all the more they neglect the cross, self-denial and suffering. Nothing on earth forbids its being followed in due time with the superstitious consequences to which it led the nations in the fourth century. "Wherefore, my dearly beloved, flee from idolatry." An image of the Latin gibbet, carved in wood or stone, and molten in brass, silver and gold, or pictured in gilt, is by Protestants exalted for distinction, is imprinted for attraction and sale, is carried in public procession for a show, and is placed on altars and in chancels for reverence and worship. Right behind comes a train of symbols, with a long procession of surpliced and parti-colored doctors and choristers, with a venerable bishop at their head, singing as they go with pompous solemnity:

"For though our Lord is far away,
The Church is *in his stead.*"

This idea that Christ's Church *in his stead* is marching through the city, or ruling and governing this world for him, whether cherished in the Popedom or in any other part of Christendom, whether in the sixth or the nineteenth century, is the very name and essence of Antichrist—that is, instead of Christ. The actors in these scenes, whether in the olden or in the modern time, do not see it so; but now, as of old, woe to the offender against their

canons, the decrees ordained by their combined forces and thrones in the general conventions and councils of the churches! One may daily break the commandments, but never a canon.

Now let us suppose for a moment that the visible churches, according to these venerable traditions, are indeed the kingdom of heaven on earth, sung in the Psalms, foretold in the prophets and preached in the Gospel; then it follows that the œcumenical councils of the empire from the first to the seventh, and of the Papacy to the last council held at Trent, were the official and constituted authorities of the kingdom; that the bishops, the successors of the apostles in those councils, were the legal representatives of the visible kingdom, and their acts and canons were the lawful acts and statutes of the kingdom ordained by the successors of the apostles, as the Latins maintain.

It necessarily follows further, that "the Roman Catholic Church," amidst all the corruptions of the ninth, tenth and succeeding centuries, while ruled by Hildebrand, the Innocents, the Gregories, and by others of the same stamp, was still the kingdom of heaven on earth, for there was no other visible Church in the world to constitute the kingdom for many centuries.

It follows, also, that the Latin Pius IX. is the legitimate king of the visible kingdom, anointed, enthroned and crowned by the successors of the apostles from the beginning to this day, and that, exalting himself above all the kings and rulers of the world, he has solely, by his claim of infallibility, holiness and of the kingdom of God on earth, introduced the immaculate conception of the Virgin Mary, as an article of the Catholic faith, and excommunicated with anathema all who abjure the Pope's authority.

Then which is right—Christ, who says: "My kingdom is not of this world" or the Pope, who says: "My kingdom is of this world"? Christ says: "If my kingdom were of this world, then would my servants fight." The Pope says: "Because my kingdom is of this world my servants must fight." Which is right—the word of God or the Pope? Clearly the Pontifex Max-

imus calls out the armies of France at his word, and draws recruits from Ireland, Canada and the United States to fight for his kingdom. A living Italian adds: "Peter and his successors were sent to teach and preach. Does the Pope? do the Latin bishops? No, they give that over to others; they bless—whom? the people—how? With their fingers, not with words, not with godly counsels and lives. Oh, no, with their fingers." However, they curse with loud voices and pronounce anathema in tones of thunder upon all who dissent from their Pope and his decrees.

If the visible Church was the kingdom of God on earth in the first, second, third, fourth, fifth, sixth, seventh, and eighth centuries, it is so still. Passing from the hands of the emperors and the general councils into the hands of the Popes in the ninth century did not strip it of the character of the kingdom, if it justly had any. It strengthened that character by presenting a new thing under the sun never before seen—*a visible king* of the visible kingdom of heaven on the earth! It is true, "he spake like a dragon," but that is said to have been "the fault of the times." The Reformation must be condemned, as it is by the Latins, for a wicked attempt to divide the kingdom of heaven against itself—a rebellion, as the sin of witchcraft to be purged by fire. The worship of saints, relics and pictures, the doctrines of purgatory and of the mass for a price in gold and indulgences thrown in to bait the purchaser—all these are right, and every one that says they are wrong is put under the ban of anathema, and legally cut off with a curse from the everlasting inheritance of the kingdom!

An error of doctrine so contrary to the faith of Christ, so very repugnant to the Scriptures, so wholly inconsistent with the Gospel of the kingdom of heaven, and yet so predominant now in the churches of all denominations, must have some apparent support, or light as it is, it would be blown away and fall to the ground. Destitute of strength in itself, and without any foundation in the Bible, it must fall, except it have something

more powerful to hold by. Ancient tradition outside of Egypt does not countenance the error. General tradition until the ninth century was against it, even in the Church at Rome. Gregory the First, in the beginning of the seventh century, solemnly protested against the title of "universal bishop" adopted by the bishop of Constantinople, and pronounced it an assumption indicative of the dreaded Antichrist—a protest not so much against the title as the bearer of it, and that proceeded more from jealousy of a rival than from humility in "the servant of the servants of God."—*Schaff's Hist.*, vol. ii. 329. The successors of Gregory, however, made no scruple of adopting the proud title, and in the following century of putting in exercise its high powers.

Five hundred years from the first conception of the error in Egypt it was creeping about for some power to hang on without finding one. It sought to lift up itself in Constantinople; the emperors, aided by the bishop of Rome, struck it down. When Antioch and Alexandria fell into the hands of the Persians and of the Saracens, and Rome had no rival left but the bishop of Constantinople, who was held by the emperors to be second to Rome, the error found a permanent home in the old capital of the empire. The idolatrous use of pictures and of images had crept into the churches and stolen away the hearts of the people, so that Christians were learning to venerate and invoke the images in the manner of the heathen, with no other difference than that the heathen worshiped the images of heroes and lawless men, while Christians worshiped images of holy saints. Too late the emperors sought to remove the images. Then the Roman lifted up himself against the emperor, overthrew his power in Rome and excommunicated him from the Church,—all for the love of the idols carried to madness. And now he that *let* and withheld was "taken out of the way" before another century came round.

Because Theodosius the younger and his successor Leo the Isaurian set their faces against images, and by the power of the

throne expelled the idols from the churches, the Latin to save his gods, cast out the emperors, and from that day the little horn with a great power of voice took both the civil and the ecclesiastical administration of the city into his own hands, which the emperor never recovered again. Soon an opportunity was offered the popes to practice and prosper, and exercise the great power of "the Church risen to the kingdom."

Childeric, the king of the Franks, was weak, but Pepin, the chief ruler of France, was strong. Pepin desired to enjoy the title as well as power of the king. He convened an assembly of the states of the realm, A. D. 751, for consultation. They advised sending an embassy to the reigning pontiff to ask whether the Divine law would allow a valiant nation to dethrone an imbecile and exalt a worthy man in his place. The pope had one quarrel with the dethroned emperor of the East yet unsettled, and another growing up with the king of the Lombards. He decided the question in favor of the valiant people and crowned the worthy Pepin. Pope Zachary died. His successor, Stephen the Second, confirmed his decision in favor of Pepin, and came, A. D. 754, to France for assistance against the king of the Lombards. Here he released the French from their oath of allegiance to Childeric, anointed Pepin and crowned him the second time, and his wife and two sons with him on the throne of the kingdom.

In the mean time the tumults and rebellions in the East, on account of the royal edicts about images in the churches, so occupied the emperors that they could neither recover the possession of Rome nor prevent the Lombards from seizing the remainder of the imperial possessions in Italy, then ruled by their viceroy at Ravenna. The Lombard, flushed with this success, pressed to take Rome also. Pepin with a great army entered Italy, defeated the Lombard, and gave the pope possession of the late dominions of the exarchate of Ravenna, A. D. 754 and 755. After the death of Pepin, A. D. 768, a new king of the

Lombards arose and began to war with Rome in order to recover the possessions wrested from him by Pepin. Adrian the First, the pope, fled for protection to the son and successor of Pepin, named Charlemagne. He entered Italy A. D. 774 with a great army; overturned the kingdom of the Lombards, set their crown on his own head, visited Rome, and enlarged the Roman territories by large additions from Lombardy. In acknowledgment of the prowess, virtue and piety of Charlemagne, Pope Leo the Third crowned him emperor of the Western Roman empire, revived A. D. 800, and *acknowledged his imperial sway.* Charlemagne died A. D. 814, and was succeeded in his divided empire by his feeble sons, when the empire went nominally into Germany, where it remains with the Austrian to this day, but the power soon went to the bishop of Rome, not immediately, however; for while the bishop of Rome was to that day and long after elected to the vacant episcopate by the united voice of the elders or presbyters and people, Adrian the First assembled a council, and in gratitude to Charlemagne for his support against all enemies conferred on him and his successors *the right* of appointing the pope. Neither he nor they have ever exercised this right in its full extent, yet they did exercise the right to approve and confirm the election; "nor was the consecration of the elected pontiff of the least validity unless performed in the presence of the emperor's ambassadors."—*Mosh. Cent.* 8, part ii., sec. 15.

THE LAST HORN.

By this time the eleventh horn had become the eighth, and was a little one still, having the eyes of a man and the voice of a dragon. The strange delusion of the kingdom come with the keys of Peter in the hands of the supreme pontiff entered into the heart of the semi-barbarous nations, where it nestles to-day. Ruffled and disturbed in the great Reformation, it was not removed. The great Reformers, being rejected from the communion of the Roman Church disavowed the pope's supremacy, but not the

visible union of Church and State in some part, and of a spiritual and invisible kingdom in all parts of the visible Church. Soon after the revival of the Western Empire, A. D. 800, the Little Horn began to push with vigor and put on strength to hold up the doctrine of the kingdom come. Nicholas the First dealt his blows against Photius, the pope of the East at Constantinople, and against Lothaire, the emperor of the West, who shrank into the life of a recluse in a monastery, while Photius stood erect. The answer of the Gallican Church to Nicholas the First and to Adrian the Second for their dealing with Lothaire contains these brave words: "We with our brethren and fellows neither obey your edicts, nor own your voice, nor fear your bulls and thunders."—*Du Pin*, p. 281.

Still the Horn "prospered and practiced," dethroned kings, and gave away kingdoms, searched the secrets of the heart among all nations, and with the voice of his thunder has often shook the foundations of Christendom, as at this day, when armed bands are called, mustered, enrolled and marched to the eastern shore of the United States and embarked on the ocean wave, to go and fight the battles of the Little Horn for the defence of his throne against the voice of his own citizens in "that great city which reigneth over the kings of the earth."

Thus Clement's army of believers in charge of the kingdom of heaven have become soldiers in the kingdom of the pope, and the imaginary keys of Origen, by which every believer might open the gate for himself and enter the kingdom of heaven, have come to be for a thousand years past a mighty political power in the hands of the bishop of Rome to unlock the cabinets of princes and to foment the strife for supremacy, not on the ideal thrones of the bishops of the fourth century, but on the real throne of the triple-crowned head and boasted vicar of the kingdom of God over the visible churches and the nations of the earth. The invention of the Gnostic philosophers of Egypt has come to be the received doctrine of the universal, the holy

Catholic and Apostolic Church, and the glorious kingdom of the great God and our Saviour Jesus Christ, which shall have no end, has become, in the language of Christendom, convertible with the little, perishable and apostate condition of things, such as, on the word of the Alexandrian bishop Dionysius, "now exists in the kingdom of God." In the estimation of the wise and learned the kingdom of God preached in the Gospel and the kingdom of this world are come and coming to be so much alike that the name of the one is used for the other.

To the proud, learned and dogmatic Pharisees of all generations, who are looking for the kingdom of heaven in this world, and curiously demanding when it should come, our blessed Lord has answered and said: "The kingdom of God cometh not with observation. Neither shall they say, Lo here, or lo there; for behold the kingdom of God is within you. And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it." Luke xvii. 20.

This saying of the Lord foreshadows the existing state of things in Christendom, while the Latin cries, Lo here at Rome! and the Greek answers, Lo there! See here, says the German! or see there, cries the Anglican! Each one publishes and maintains his lawful possession of the inheritance of the kingdom of Christ descending in a right line from the hands of the apostles to the present occupant of the throne in the vicar's own well-known and exalted person, or to the present occupants of the kingly domain, having divers forms of administration in divers countries. Such is the present aspect of the churches in the eyes of the whole world, and no mortal arm can change it.

"Would it not be better then to leave the evil alone to cure itself, and not come before the world after this manner, pointing out a great and hopeless apostasy of the whole Church?"

Some think so and find no room in their heart for a blessing on the trembling hand that pens these lines—pens them not in

the hope of any gain or glory of men, but in a heartfelt conviction of the Lord's truth and righteousness. I know that the languages and the literature of Christendom hopelessly confound the existing state of things in the churches with the name of the kingdom of Christ and of God. Books, periodicals, newspapers, sermons, Sunday-schools and children are all carried astray; and if one should learn to reject the error from his heart, he will find it very difficult to keep it from his vernacular tongue. But it is not in error to correct itself; on the contrary, its nature is to get worse, and having enlisted during the war against the prince of this world, not for all the wages in his kingdom will I withhold my hand from the maintenance and defence of holy truth and of the faith once delivered to the saints, overturning the towers of falsehood, though they crush my gray head in their fall. The Lord will take care of the holy ark of the covenant, whether it be carried away captive by the Philistines, or brought back to Judah by the lowing kine, or curiously pryed into by the men of Bethshemesh, or profanely upheld by Uzzah, until David the king, with shouting and dancing and the sound of the trumpet, places it in the sanctuary of the city of David, even the sanctuary of "the true tabernacle which the Lord pitched, and not man." Heb. viii. 2.

SUMMARY.

In the former part of this work the Scriptures have been searched in vain for any promise of the kingdom of God to come in this world, and for any evidence that it ever has come. Ample proof has been found that the kingdom of heaven has no place in the domains of the god of this world, neither can it have; but the Gospel, the good news of the kingdom, is here, and is received by faith, and the kingdom itself is waited and prayed for in hope until the Lord Jesus Christ comes in the glory of the Father, bringing it with him from heaven in the

resurrection and "the restitution of all things which God hath spoken by the mouth of all his holy prophets."

Seeing, however, that the doctrine of the kingdom of heaven already come in the churches of this world is now universally prevalent, it became a matter of duty and of great interest to find the source of the error—to learn how it came up and grew into favor, and how it came to be adopted by all denominations of Christendom. We searched for it in the age of the apostles without finding it in either saint or heretic. We searched for its coming through the second century without finding it, but every one was looking for it to come, until in the beginning of the third century certain philosophic dreamers put forth the idea that the promised kingdom is a state of the heart and the affections! even a virtuous life in this world *allegorized* in the Gospel by the name of the kingdom of heaven! Having found the School of the Heresy, the time and place of its birth in Egypt, and the renowned fathers of it, Clement, Origen and Dionysius of Alexandria, we have traced it to the universally received "thrones" of the episcopate in the fifth century, then to the preeminence of the Roman episcopate in the seventh century, and then to the throne and triple crown of the present monarch of the Latin churches in the ninth century, the self-exalted and widely-reverenced vicar of Jesus Christ and pretended successor of St. Peter, claiming to hold the keys of the kingdom of heaven and to rule this earth in the name of God our Saviour.

And I humbly submit to the correction of the learned if any material error can be found in this record here made, essentially to affect the conclusion, and I boldly challenge any scholar and Christian of any denomination to controvert, to invalidate, or to lessen the force of the main facts and unanswerable argument set forth in this true history of "the invention of the kingdom of heaven in the existing state of the churches."

PART II.

CONTAINING A UNIFORM AND CONSISTENT INTERPRETATION OF THE EVERLASTING GOSPEL OF THE COMING KINGDOM AND REIGN OF GOD ON THE EARTH, ACCORDING TO THE "HOPE OF ETERNAL LIFE, WHICH GOD, THAT CANNOT LIE, PROMISED BEFORE THE WORLD BEGAN."—Tit. i. 2.

CHAPTER I.

GOSPEL OF THE KINGDOM.

The traditions. Appeal from the traditions to the Scriptures. Our theme defined. The kingdom of the Father over all, yesterday, to-day and for ever. The germ of all the holy promises, the seed of the woman. With the restitution of all things. For which this creation is anxiously waiting. Creation all is waiting for the redemption of our body. Extent of redemption, and of the restitution. The Gospel of eternal life. The everlasting covenant of everlasting possessions. Three pledges of this covenant. Chart and figures of the deed of covenant. The chart and figures in the deed are not the inheritance. Abraham's covenant a pattern for all time. Abraham in covenant, the type of Christ, of faith and of all believers. The husk and the wheat. The frame of the covenant charter. The Gospel preached to Abraham. Of Christ's day and kingdom of heaven.

THE TRADITIONS.

TRADITION, regardless of the strifes and divisions of Christendom, holds among all denominations that the kingdom of heaven, which John the Baptist and our Lord Jesus Christ and his apostles preached at hand, is here now "in this present evil world," and will at length embrace all nations; that our Lord Jesus Christ now reigns on his promised throne in his kingdom, and is governing these churches in the land polluted with blood, and is extending his wide domain over all the earth.

Tradition holds that the covenant promises to Christ and his people, in so far as they relate to *earth*, will be fulfilled in *this world*, and in so far as they relate to *eternity*, will be fulfilled in the skies; that the Lord Jesus is coming again in the end of this world to judge the quick and dead, and, taking his saints with him, to depart afar into heaven for ever, while the earth is left out of mind.

Tradition holds that the promise of the Lord's coming, at hand

now eighteen hundred years, is great slackness, comparing things eternal with things temporal; and to excuse this delay holds that the visible Church, or at least that part of it known as "our Zion," is of the veritable kingdom promised in Scripture to come.

Furthermore, tradition holds it a matter of doubt whether the risen saints inherit the new earth in a city of foundations or a castle in the air—whether there is to be a restitution of all things, or of the Jews only, or any restoration of importance at all beyond a thousand years.

In order to avoid all prejudice to the character of this tradition, we describe it in the words of the recent Bampton Lectures, by the Rev. Dr. Liddon, Oxford, England. He says: "Jesus proclaimed himself the founder of a world-wide and imperishable society. It was to be a kingdom—the kingdom of heaven or the kingdom of God. For ages, indeed, the Jewish theocracy had been a kingdom of God upon earth." p. 99.

"The original laws of the new kingdom are for the most part set forth by its Founder in the Sermon on the Mount." p. 100.

"The King himself, through all history, reigns on the thrones of his representatives; in their persons he will be acknowledged or rejected." p. 102.

"The proclamation of this kingdom was termed the Gospel—that is, the good news of God. He opened the kingdom to all believers on the day of Pentecost. His ministry had begun with the words, Repent ye, for the kingdom of heaven is at hand. He left the world bidding his followers to carry forward the frontier of his kingdom to the utmost limits of the human family." p. 105. "It will be realized in human history." p. 113.

APPEAL TO THE LAW AND TO THE TESTIMONY.

We have no combat with the traditions about divine revelation. What is written we receive, for "the Scripture cannot be broken." We have no dispute respecting its mysteries, but strive

to understand its teachings in harmony with itself, by the spirit of truth and in the light of eternity and of common sense. We come not to set any man or denomination at variance with another, or to insist on our interpretation contrary to the received opinions of the wise and devout. But in the broad daylight of the Gospel we seek after the things that make for peace; to follow after things whereby one may edify another; to spread out to view the true analogy of faith interpreted in the light of Jesus and the resurrection—Jesus, crucified in this world and we with him, and in the blessed kingdom promised to come, glorified and to be for ever admired in all them that believe. I speak to you "as to wise men, judge ye what I say." I speak to you as a brother, yea, as your servant for Christ's sake, hoping to separate truth from error in our understanding of the holy Word.

For God, the righteous Judge, has made us so that "the ear trieth words as the mouth tasteth meat." Job xxxiv. 3. Let your ears prove my words. All that have the ring of eternal life, accept; any wanting that, reject. Hearken to every word that has the clear tone of God's truth; and any that has the leaden sound of human invention, however it bear the impress of true coin, reject. While I proceed to show that the particular kingdom of God which all the holy prophets testify shall come in the earth, and which the Lord Jesus and his apostles taught and preached at hand, is not and never can be in this world, save by faith, but is coming in the end of this world to abide in the new earth for ever; while I also set forth some reasons for regarding the traditions before named as wanting a good foundation in truth, and in material respects as contrary to the holy Scriptures.

THEME DEFINED.

Our theme is "The everlasting gospel of the coming kingdom and reign of God on the earth," and to assist in understanding the treatment of it we define its terms.

"Gospel," is good news of blessings *to come*, not here now, but which shall come and be enjoyed hereafter. It is reliable news of eternal life and salvation, published and embraced in this world by faith, and hoped for in a heavenly country, but never realized by the natural Adam.

"Everlasting," joined to gospel, means ceaseless—that is, from beginning to end of time; from the first promulgation to the final consummation of the blessings in that eternal life and glory of which it is "the everlasting gospel."

"Coming," means not here yet, but sure to come.

"Kingdom," means the wide realm of earth, occupied by native-born subjects variously distributed over the realm, having a metropolis, a throne and a ministry, representing the power and glory of the kingdom, and a king to the manor born with his people.

"And reign," means the personal administration of the king on the throne, without interregnum, prince regent, viceroy or vicar. The "reign" requires the monarch to hold the sceptre of power with his own hand, and to dispense judgment and justice in person.

"God," means our Father in heaven, manifested in the person of Jesus Christ our Lord, who is "the brightness of his glory and the express image of his person," ὑποστάσεως, underived existence or self-existing intelligence (Heb. i. 3); whom he hath appointed heir of all things, by whom also he made the worlds (Heb. i. 2), and "will govern the nations upon earth." Ps. lxvii. 4.

"The earth," means this planet on which we dwell, with the appurtenant heavens. Whether in its present state of corruption, or in its future state of regeneration, "earth" means our planet, and nothing else—no other planet, place, star, or habitable globe in all the universe. Therefore we pray: "Thy kingdom come, thy will be done in *earth*."

Our theme, then, expressed in other words, is, The ceaseless

good news in this world of the coming of the King of glory with his saints in his kingdom after this world is ended, to govern the whole earth with its constituent heavens in the regenerate state of eternal life, "and of his kingdom there shall be no end." Luke i. 33; Isa. ix. 7.

KINGDOM OF THE FATHER ALMIGHTY.

Of a truth our God is a God of gods, and a great King above all gods, whose throne is prepared in the heavens, and his kingdom ruleth over all from everlasting to everlasting. "The heaven is my throne, and the earth my footstool." He taketh up the isles as an atom, a very little thing. This earth, γῆ, is only one province of his empire, and this *world*, κόσμος, is only one transitory feature of his kingdom in the earth. In this world the Gospel is preached to every creature, proclaiming the coming kingdom of everlasting life, which is to be a new feature of this earth, neither doubtful nor transitory. For "unto the Son he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom." Heb. i. 6; Ps. xlv. 6.

The kingdom of the Father, ever of old, now and for ever, in which not a sparrow falls without him, and "the very hairs of your head are all numbered" (Matt. x. 30), is here; and is not that which is *to come*, according to the Gospel. The Gospel takes for granted the reign of the eternal, invisible and only wise God, "all whose works are truth, and his ways judgment," still proclaiming a coming kingdom, a future reign not yet here. The Gospel in this world is the good news of the kingdom in the next world, both worlds being on this same planet, earth. Both this world and its prince are evil and transitory, are judged and doomed to pass away. John xvi. 8; 2 Pet. iii. 7. But the earth regenerated with its heavens, remains for the abode of the righteous in the coming kingdom and reign of God on the earth, of which the everlasting Gospel is good news it "is at hand." And the humble believers of this Gospel wait patiently for the coming

of the kingdom, in the precious hope of enjoying it in the resurrection for ever.

YESTERDAY, TO-DAY AND FOR EVER.

The distinction of persons in the Godhead assists the reader to discriminate between the kingdom now here and that which is to come in the earth. The kingdom of the glorious Godhead is, was and always will be in the earth. Yet the prince of this present evil world is at enmity with all righteousness. Under God the prince of this world is the enemy of God and man while the world stands, and is doomed to fall with it. In the world the Son of God and his people have tribulation, with the promise that they who overcome the world shall inherit the kingdom of which the Gospel is the good news. The coming kingdom is that promised in holy covenant to the Son of God; and to say it is not here is no disparagement to the Almighty or to his word, but is in conformity with his declared word, government and purpose. The Most High ruleth over all yesterday, to-day and for ever. *To-day* he suffers Satan, the murderer of our race and the usurper of man's government, to tempt the only begotten Son of God with the offer of all the kingdoms of the world and the glory of them, "If thou wilt fall down and worship me" (Matt. iv. 9), and likewise to tempt the children of God in many ways. *To-day* also the Most High pronounces judgment against that old serpent, and promises an avenger in the seed of the woman, who shall execute the judgment and shall bruise the usurper's head, shall destroy his kingdom, shall restore all things, and shall take the government of the new creation at the hand of his Father, and shall fulfill all the covenant promises—this among the rest —Jesus, saying to the apostles in his last Supper, "I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii. 29. The thrones of the apostles are appointed in Christ's kingdom,

and Christ's throne is appointed in his Father's kingdom. Both appointments are sure, while they both remain yet to be executed in the coming kingdom of God and of glory everlasting. Some are thinking they have their thrones already.

I am zealous to disabuse the reader's mind of any apprehension that the denial of the promised kingdom in this world, κόσμος, or αἰῶν, is a denial of the government of God from everlasting to everlasting over all worlds. I strive to maintain the distinction which the Scriptures make between the eternal kingdom which was yesterday, is to-day and for ever will be in the Godhead, and that kingdom of this world which is temporal and transitory to-day with the prince of this world, and the promised kingdom of the Son of God, which is yet to come, in the end of this world, and which shall stand *for ever*. Thus the words yesterday, to-day and for ever conveniently serve to distinguish three states of the earth, γῆ. The first, *before* this world began, which may be called yesterday. Second, the state of the earth in this world, κόσμος, which may be called *to-day*. Third, the state of the earth in the coming kingdom of Christ *for ever*, which is to be for ever and ever. *Yesterday*, before the foundation of the world—*to-day*, the time of this world, αἰῶν—and *for ever*, the coming kingdom of God and of his Christ on the new earth. The kingdom of Christ appointed and prepared for him yesterday, promised and preached in the world to-day, will come in the end of the day, αἰῶν, to abide in the new heavens and earth for ever.

THE GOSPEL TRUMPET SOUNDS.

The gospel trumpet in the hand of our Lord and his apostles has one plain message—not yea and nay—not a kingdom now and a kingdom anon; once a spiritual kingdom for a time in this world, and again for ever in the wide heavens; sometimes a kingdom of the Church visible, and again a kingdom invisible above. But what does it sound? "The kingdom of God is at hand; repent ye and believe the gospel." Mark i. 15. "Be ye sure of

this, that the kingdom of God is come nigh unto you." Luke x. 11. This is the key-note of the Gospel.

This kingdom at hand which is come nigh unto you is not the kingdom of "yesterday," which was then here in the age of Augustus, and always will be here; neither is it the kingdom of "to-day," which with the evil world itself passes away, but it is the kingdom of the New Creation, in which Christ is to be manifest King, whose kingdom during the Gospel remains yet to come.

THE GERM OF THE PROMISES.

The length of the blissful reign of Adam over the earth and its creatures in Paradise is not recorded; but the betrayal and forfeiture of his dominion and of his life to the father of lies, together with the consequent doom pronounced upon the serpent, upon the woman, upon Adam and also upon the ground for man's sake, is distinctly recorded; and so far as concerns mankind may be read of all men in their daily life from Adam to this day.

The first sound of the Gospel rang forth joyously in the garden of Eden before the expulsion of the transgressors, when in passing sentence of condemnation upon the enemy, the Lord God said unto the serpent: "Because thou hast done this . . . . I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15.

After four thousand years of promise the seed of the woman appeared, and was buffeted as a man and was bruised for man's sins. "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. ii. 8); "that through death he might destroy him that had the power of death—that is, the devil." Heb. ii. 14. And "being put to death in the flesh, but quickened by the Spirit," he "rose and revived, that he might be Lord both of the dead and living"

(Rom. xiv. 9); "who is gone into heaven, and is on the right hand of God, angels, authorities and powers being made subject unto him." 1 Pet. iii. 18, 22.

The promised seed of the woman is revealed incarnate of the Virgin Mary, the bruise of his flesh is manifest, his exaltation to glory is testified. His coming again to crush the serpent's head, to cast out the murderer, and to recover the lost dominion of the earth for man with endless life, is the ceaseless Gospel resounding through the ages before and since the flood, and never changing only to say, The promised salvation is come nigh unto you, even at hand. Yet no man has seen it out of Christ, neither has any one in this world received it, except by the faith of Christ. This faith sanctified Abel, Enoch and Noah before the flood. Its trumpet echoes have resounded, and will resound, through all time, even unto the coming of the Son of man in his kingdom at the appointed time, to make all things once more new and "very good"—new heavens, new earth, new peoples, new races and orders and classes of organisms, such as have not entered our mind for wisdom and beauty and bliss, to the glory of God the Father, the Son and the Holy Ghost, the Creator, the Redeemer and the Restorer of all things.

GOSPEL OF THE RESTITUTION OF ALL THINGS.

This is that "restitution of all things which God, that cannot lie, hath spoken by the mouth of all his holy prophets since the world began" (Acts iii. 21; Tit. i. 2), "that we should be saved from our enemies, and from the hand of all that hate us" (Luke i. 71); from death and corruption, from "the prince of the power of the air" (Eph. ii. 2); from "the rulers of the darkness of this world," and from "spiritual wickedness in high places" (Eph. vi. 12). For the Rock of our salvation opened his side to the spear when blood and water flowed forth, not only for our life, to redeem it from destruction, but also to reconcile all things unto God "by him, whether they be things in earth or things in

heaven." Col. i. 20. And the "glory which shall be revealed in us" when "the Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. iii. 20), will not be confined to the seed of Abraham or to the flesh of Adam; but it will cover this creation. As it is written: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. Because the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption—to wit, the redemption of our body." Rom. viii. 19.

This "redemption of our body" from corruption is not peculiar to one race in the flesh, but is common to the human family in all creation.

Selfish Judah takes the holy promises exclusively for himself and for the heirs through him, without admitting the Gentiles to any portion of the inheritance above that of his bond-servants. Selfish Adam likewise takes to himself the exclusive benefits of the redemption which by his own blood Christ has obtained for us (Heb. ix. 12), and for "all things," without perceiving or admitting the rest of creation to have any share. Col. i. 19, 20. Men and children are startled, and it may be shocked, at the idea of creation itself being delivered from the bondage of corruption, and its various races being permitted to come into the liberty of the glory of the children of God. Yet this will not appear unreasonable to the mind that considers how the sin of Adam brought suffering not only upon himself in Eden, but upon all his wide dominion, and upon the ground itself. The whole world being involved in the evil of man's transgression, it is not strange that it should also be embraced in man's redemption.

As it is written: "If through the offence of one many be dead, much more the grace of God, and the gift by grace which is by one man Jesus Christ, hath abounded unto many." See Rom. v. 15, 19, 21. Accordingly, the whole creation is groaning, waiting for the redemption of our body. Rom. viii. 22.

ALL THIS CREATION GROANING.

This idea, contrary as it is to human selfishness, is according to the boundless goodness and to written word of God. The Scriptures are charged with promises both to the men and to the mountains of Israel; not only to the earth's inhabitants, but to its trees, fields and gardens, and to its many races. This is abundantly declared in the Scriptures, and most emphatically in the passage above quoted from the eighth chapter of Romans, in which the same Greek word, *κτίσις*, occurs four times, and is only once translated the creation. In the nineteenth, twentieth and twenty-first verses, it is translated "creature." In the twenty-second verse, it is creation; and should be "creation" in the others also. We read the passage again, interpreting the word *ἡ κτίσις* the whole four times in its true meaning, the creation, as our New Testament has it once; and the difference in the sense is striking and serious.

Creature means, 1. "That which is created—everything besides the Creator, or everything not self-existent. 2. *In a restricted sense*, an animal of any kind, a living being, a beast. 3. *In a more restricted* sense, a man."—*Webster*. *Κτίσις* means "a building, founding, forming or settling, as of colonies in a foreign country, or of cities; a creature, all created nature, the universe, the whole human race. It comes from *κτίζω*, to people a country, to plant, found and build a colony, city or houses."—*Dunbar, Liddell & Scott.*

Accordingly, "this creation or creature" and "this whole creation, every creature or every created thing," alike means the

whole human race, and the earth we inhabit with all things belonging.

It is our part to understand, not to correct, the written Word. We take the word *κτίσις* here in the sense of "nature, or the whole animate and inanimate creation as distinguished from man, without reference to angels or to other worlds."—*Bengel's Gnomon*, by Profs. Lewis and Vincent, who refer to De Witt, Meyer and Alford to sustain our interpretation.

Doubtless this passage is one among those to which the apostle Peter refers, saying: Our beloved brother Paul hath written "of these things, in which are some things hard to be understood." 2 Pet. iii. 15. This caution is not to wrest the Scriptures, but to receive them with understanding.

"For the earnest expectation of the *creation* (animate and inanimate) waiteth for the manifestation of the sons of God. For the *creation* was made subject to vanity, not willingly, but by reason of Him who hath subjected the same, in hope that—*ὅτι καὶ αὐτὴ ἡ κτίσις*—*this creation* itself shall also be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the WHOLE CREATION—*πᾶσα ἡ κτίσις*—groaneth and travaileth in pain together until now; and not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 19.

THE REDEMPTION OF OUR BODY.

It did not distress Peter and the apostles and brethren which were in Judea that "God hath also to the Gentiles granted repentance unto life" (Acts xi. 18); neither need the brethren now be distressed or troubled in mind because with "the redemption of our body" "this creation itself shall *also* be delivered from the bondage of corruption into the glorious liberty of the children of God." As man, the head of this creation, by his sin involved

it all with himself in the bondage of corruption, so shall this creation be also delivered with man into the liberty of the glory for which even we ourselves sigh and cry, groaning within ourselves while waiting in earnest expectation of the adoption and manifestation of the sons of God.

In this glorious light of the everlasting Gospel the first and the last chapters of the holy Bible completely fit together in one great cycle of the creation; the very good beginning joined to the very good end in the restitution of all things. The promise of this grand consummation is written in many pages of God's word, and also in the natural heart longing for a better time and world to come. This craving desire is planted in the mind of the very heathen, who are ignorant of the Scriptures and strangers to the great salvation of our Lord Jesus Christ. And the great God, who has given to the various families of the animal race their several instincts, every one according to its kind, makes the very air we in common breathe instinct with the groans and travailing pains of this creation, praying and waiting for his kingdom to come, with the redemption of our body and peace on earth.

EXTENT OF REDEMPTION.

This is holy Gospel. The Lord our God is not a man to use great words for small things, swelling promises for shrinking performances, high-sounding terms of eternal worth for temporary purposes. Neither is the Holy One a man to use words loosely or carelessly, as if it is unimportant whether the language be creation or creature or man, redemption or possession, generation or regeneration; but every word of God is chosen in wisdom according to truth. It cannot be broken or defeated. Man encourages himself and others with great promises, and is satisfied often with diminutive acts. This is not the Lord's manner, whose ways are above our ways, and whose deeds fill up the full measure of his words. He said: "Go ye into all the world and preach

the Gospel—*πάσῃ τῇ κτίσει*—to all creation, to every creature." Wise men laugh, but the little child takes his father's word as he gives it; and even children can understand that where the Gospel is received and obeyed, not only the human family is blest, but the dumb animals share in the blessing, and the very fields and flowers and forests rejoice together with the people of God, and join in the high praises of our Creator and common benefactor—God blessed for ever.

Through blindness to the height of divine love, and to the boundless extent of redemption, the translators read "creature" instead of *creation* in another place, where it is written: "The Gospel was preached (*ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν*—in all the creation) to every creature which is under heaven." Col. i. 23. Without urging this meaning of the word *κτίσις*, I must insist on the clear and distinct sound of salvation through the Gospel trumpet to all who hear and obey the Gospel, from the beginning to the end of time, together with this natural creation itself also. For it has pleased the Father by the free-will offering of Jesus Christ for us to "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. ii. 14); to purify the ground from the curse, and in the dispensation of the fullness of times to "gather together in one—*τὰ πάντα*—*all things* in Christ, both which are in heaven and which are on earth" (Eph. i. 10); and to "put *all things*—*πάντα*—in subjection under his feet (Heb. ii. 8), "that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 10.

THE RESTITUTION OF ALL THINGS.

This state of things is yet to come, for "now we see not yet all things put under him." Heb. ii. 8. All things are far from being gathered in one in Christ. Christendom itself is rent with

divisions, and stained with bloody strife in successive generations. The day of the Lord, promised in Eden, is not yet come, when the enemy's head shall be crushed. We have the glorious Gospel of this victory at hand. We wait for it patiently in hope that maketh not ashamed. We thank God who giveth us the victory through our Lord Jesus Christ. We make no pretence to it now, except by faith. We know that we must die, and our hope is to rise again, and to reign with the Lord in the promised kingdom of God and in the restitution of all things, "when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which was before preached unto you, whom the heavens *must receive*" (Acts iii. 20); that is, must *retain* at the right hand of the Father till his enemies are made his footstool. Heb. x. 13.

For "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me," saith the Lord. Luke xxiv. 44. "And through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee and shall sing unto thee; they shall sing to thy name." Ps. lxvi. 3, 4. "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless *us*. God shall bless us, and all the ends of the earth shall fear him." Ps. lxvii. 5. Evidently the blessing assured to us is to be by us enjoyed in "*the earth*," and in the time appointed, when "all the ends of the *earth* shall fear him," which is that new earth, wherein dwelleth righteousness. 2 Pet. iii. 13. Then shall the word spoken by the high-priest be fulfilled: "that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad" (John xi. 51)—should gather them by the resurrection from the dead.

THIS IS A LAND OF DEATH.

Mortals cling to this dying life with a grasp that wearisome days and nights, bodily pains and mental sufferings are, when long endured, hardly able to unclasp. Life is the first and foremost of blessings: "all that a man hath will he give for his life;" and yet he cannot retain it; he must surrender at last, and lie down in the dust from which he was taken. However endowed with riches and power, no man "can by any means redeem his brother, nor give to God a ransom for him, that he should still live for ever and not see corruption." Ps. xlix. 7, 9. The race of Adam is under sentence of death from the beginning to the end of the world. To-day the Gospel trumpet proclaims a year of jubilee, a year of release, the opening of the prison doors, a return from the captivity of death, with the possession of an incorruptible inheritance in glory. To him that believeth this is indeed good news; for "God will redeem my soul from the power of the grave." Ps. xlix. 15. "Thou which hast showed me great and sore trouble shalt quicken me again, and shalt bring me up again from the depths of the earth." Ps. lxxi. 20. To the believer this is holy Gospel, and to the unbeliever it is untrue.

THE EVERLASTING GOSPEL IS OF ETERNAL LIFE.

The land and the life of this world are transitory, but the promised land and the promised life of the Gospel are both eternal and unfading. Implied in many ways, this is formally and explicitly declared in all the Law and the Prophets, equally with the New Testament.

First. In the promise of a Saviour who shall bruise the serpent's head it is implied. For the action is not confined to the overthrow and ruin of the strong man, and the taking from him his armor in which he trusted, and in spoiling his house and his goods; all which is implied. The action also looks farther

than the ruin of the dragon and his dominion, even to the recovery of the immortality and the dominion, and the innocence and the obedience of all creation, and the removal of the curse from the ground; that is to "the restitution of all things" in endless life and bliss.

THE EVERLASTING COVENANT CHART.

In this faith of the promised Saviour and restoration of all things even better than before, Abel offered his sacrifices and died; Enoch walked with God and was translated; Noah built the ark and transmitted the faith to his posterity; and Abraham at the call of God left his father's house and went in pursuit of a better country, even an heavenly, which the Lord had spied for him, and promised to give him and his seed, which is Christ, for an everlasting possession.

This is not to reject the action of Abraham, but to fix attention upon the thing done and seen, in order to learn with him how to pursue things unseen. Canaan and its possession is a shadow which passes away, but the substance is in the good things to come in the city of God and in the "better country—even an heavenly"—which the fathers sought while they "sojourned in the land of promise, as in a strange country." Heb. xi. 9.

In the father of the faithful the promise to our first parents was amplified in form and made specific in particulars without change of the substance. The covenant promises made to Abraham and his seed of faith embrace the same things implied in the first promise, unfolding as the chart of time was unrolled. At length they became attached to a visible and substantial frame in the race of Abraham's flesh, which stands to this day. The chart of promises and the frame upholding it are both of this present world; but the covenant promises inscribed on the chart and firmly upheld by the frame are "not of this world"—as Jesus confessed before Pontius Pilate: "My kingdom is not of this world." The covenant promises to Abraham and

Isaac and Jacob have respect to the same Son of man, the Saviour of the world; the same redemption of this creation from the power of death and the grave; the same victory over the serpent, with the same restitution of all things. The substance of the promise is not changed; it remains the same, only displayed more in terms, and especially on the strong frame of the Mosaic law and ordinances.

The covenant which God "made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance" (Ps. cv. 9), contains three specific pledges of promise: "I will bless thee; thou shalt be a blessing; in thee shall all nations be blessed."

THREE PLEDGES IN THE COVENANT.

I. "*I will give to thee,*" Son of man, to thee, faithful Abraham, and to thy seed of faith, to thee, Isaac and Jacob and Israel, and to every believer in Jesus, the *arets*, the lot of your inheritance. The first pledge has respect to every person accepting and receiving it from God, *by faith.* And Jesus, the Author and Finisher of faith, is the representative person of the believing race. "All the promises of God in him are yea, and in him amen, to the glory of God." 2 Cor. i. 20.

II. The second specific pledge has respect to the matter given, which is "*the land of Canaan.*" *Arets:* this Hebrew word, translated *land*, is the same in the first verse of the Bible translated *earth:* "In the beginning God created the heaven and the *arets*, or earth." That the covenant promise pledged the land, or arets, of Canaan, is sure, but the boundaries of that land are enlarged very much in the particular covenant with Abraham: "From the river of Egypt to the great river, the river Euphrates." Gen. xv. 18. And they are enlarged by the Spirit in Romans to embrace the whole world for Abraham's inheritance, which interpretation of the Spirit by the apostle (Rom. iv. 13) will for ever stand for

the explication of the second specific pledge in the covenant promise to all believers, the world to come.

III. The third specific pledge of the covenant promise is, to have the land, or arets, for the lot of their personal possession of everlasting inheritance. In the personal covenant with Abraham this *arets* is pledged to him and his seed "*for ever*" (Gen. xiii. 15), "for an everlasting possession." Gen. xvii. 7. Abraham was embarrassed by the natural impossibility of understanding the promise, seeing he had no child. The Lord assured him, "He that shall come out of thy bowels shall be thine heir;" and then showing him the stars of heaven, he said: "Tell the stars, if thou be able to number them; so shall thy seed be. I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land, *to inherit it.* And he said, Whereby shall I know that I shall inherit it?" Gen. xv. 5. To this request the Scripture makes no word of reply but that oath of God for the confirmation of his promise which he gave to Abraham: "That by two immutable things in which it was impossible for God to lie, *we* might have a strong consolation, who have fled for refuge to lay hold on the hope set before *us*." Heb. vi. 18.

Thus the third specific pledge of the covenant promise to Abraham secures both to him and to his "seed which is Christ," and to us, as many as "lay hold on the hope set before us," a personal inheritance and an everlasting possession of the new earth. For, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29.

CHARTS AND FIGURES OF THE COVENANT.

These three things being the substance of the covenant promises—viz., the *promisee*, the *arets*, or thing promised, and the eternity of the blissful inheritance—we look now at those drawings on the chart representing these three things—viz., the believer, his land, and his inheritance of the kingdom of God.

The first form or representative figure is Abraham and his son

Isaac, whose name is Laughter, for the joy his birth gave, and for the hope that in him all the nations of the earth shall be blest. He is the type of the promised Heir of all things, the Lamb of God and the Redeemer of the covenant promises.

The second representative figure on the chart is Canaan, which Christians, young and old, instinctively take for the type of the heavenly country beyond Jordan, in the land of the living and not of the dead, the abode of the blest in everlasting life.

The third representative figure on the chart is the life-possession of Canaan by the fathers and by the natural seed of Abraham, their being delivered from bondage in Egypt, their captivity to Babylon, their restoration to the land of their forefathers for a life estate, from which they have now been expelled for eighteen successive centuries—a figure plainly showing that the hope of the promise and the substance of the inheritance are not by any means realized in this present evil world, but with Abraham and Isaac and Jacob in the city of foundations and in the kingdom of God and of the resurrection. These promised things the fathers did not receive in substance, and yet shall have. For seeing them afar off, they "were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. xi. 13; Acts vii. 5. They wait for the possession of their city and heavenly inheritance until the Lord comes to give it them with us. While he waits for his appointed kingdom, they wait also for their promises; and although the time seems long *to-day*, it is incalculably short compared with for ever, which is the standard promise of everlasting life.

The *drawings* on the chart appear; the substance which these figures represent does not appear in this world. The figures are visible and temporal; the substance which they represent is invisible and eternal. The drawings are of time; the substance is of the world to come. To take the figures for the substance is foolishness; and to take the frame, the Jewish race and economy, which upholds and exhibits the chart, for the recipient and em-

bodiment of the substance represented by the chart, is inexpressible error, involving the covenant promises of God to the fathers and to us in dire confusion, Jews in the flesh with Gentiles in the faith, the possession of the temporal with the eternal inheritance; the visible body of the Church with the invisible body of the glorified Head; and the kingdom of Antichrist in this world with the very kingdom of Christ in the new heaven on the regenerate earth—a degree of confusion that has driven some students to distraction; that leads others in the most contrary directions with strange fancies; that disheartens a multitude from attempting to grasp the fullness of the covenant promises made in Christ to every believer, through Abraham and his seed; through Isaac and Jacob and Israel—promises of things to come to all the heirs, in the redemption of our body, "at the appearing of our Lord Jesus Christ."

THE COVENANT DEED IS NOT THE INHERITANCE.

It is not easy in a word to dissipate this confusion, but it is plain that the chart on which the covenant is written is not itself the inheritance it conveys. It is the precious *deed of conveyance;* but the riches and glory and eternity of the possessions are far different things from the parchment deed of gift.

Neither the words of the deed, nor the figures it contains, nor the map of the premises connecting the figures and explanatory of the words, are the inheritance itself. They are visible and perishable, while the inheritance is invisible, unfading and imperishable. They are changeable. Other words and figures and maps may be used more perfectly to set forth the inheritance to which the deed of gift entitles the possessor, without the slightest change in the locality of the premises conveyed, or in the amount of their exhaustless revenues, or in their peaceable and undisturbed possession, warranted against all intruders for ever. This view of the matter words cannot make plainer; for any man who folds away his testamentary deed, and takes it for the possession of his inheritance, without ever setting forth to reach his palatial

residence and waving harvests and waiting companions, is void of understanding.

ABRAHAM'S DEED A PATTERN COVENANT.

It is evident that the substance of the covenant promises is the same from the beginning to the end of time; that the form of words in the deed of gift, with the figures and the filling up of the outline map, changes, without any change of the substance, from Adam to Abraham, to Paul and to John. The Promiser is God, who sits on the throne; the Promisee is Christ, the seed of the woman now at the right hand of God; the inheritance is the possession of the regenerate earth in the restitution of all things, together with eternal life. Abraham and Isaac and Jacob are names of persons inserted in the deed, not to displace Christ and his apostles, not to limit the extent of the covenant in Christ, the Head over all, but by the use of their names to assist every believer, each one in his own name, to take up the promise, to enter into the covenant as the fathers did, through Christ, and to seek for the city of God in the heavenly country with Christ, as the fathers did during their sojourn in this world. The names of these fathers are representative as well as real. Names of real heirs they are, with their Seed "the heir of all things," Christ Jesus, the seed of the woman, and his followers to the end of time. He is the original and substantial Promisee. And the names of the fathers, besides being names of real heirs in the covenant, are representative also of individual heirs in all ages and among all nations. For while the records of time cannot contain all the names of the multitude of heirs, the Scripture furnishes a pattern deed with names of well-known persons in the faith, by which every convert to the Gospel may be encouraged with faith also in Christ to take on him the obligations of the covenant, and to cherish the hope of its inheritance by the insertion of his *own name* along with these in the holy covenant. These representative names have no power to change the sub-

stance of the covenant, any more than other names of living members have that power; but they do mightily simplify and bring to our comprehension the nature of our relation to God in Christ through the covenant, showing that it is a covenant of God with Christ, into which every believer who will may enter with Abraham and Isaac and Jacob, and inherit eternal life also with them in the kingdom of God and of Christ.

ABRAHAM IN COVENANT A TYPE OF CHRIST.

Adam is the head and father of this mortal race born after the flesh, and is the representative figure of Christ, who is the Head and Father of the regenerate race, born again from the womb of earth by the resurrection from the dead unto eternal life.

Abraham, also the head and father of the chosen seed of faith in this mortal life, is the representative figure of "Jesus, the Author and Finisher of our faith," the Head and Father of the everlasting age (Isa. ix. 6); the Lord of the quick and the dead; the Judge of the righteous nation of the habitable world about to come—*τὴν οἰκουμένην τὴν μέλλουσαν*. Heb. ii. 5.

The error of taking Adam or Abraham for the person he in a figure represents introduces confusion. Nevertheless, in the case of Abraham, widespread, persistent and powerful assurance regards him as the father of a race in the flesh who shall inherit in this life covenant promises made to Christ and his seed of faith, to be fulfilled in eternal life. Thus the immutable promise and oath of confirmation which God gave to Abraham in Christ, that both he and "we might have a strong consolation in the hope set before us within the veil" (Heb. vi. 18–20), is changed into a shadow of perishable things for the natural seed of Abraham in the flesh. The everlasting covenant and possessions are supposed to be now and hereafter satisfied with temporal goods and blessings! So is the resurrection erroneously taken for a figure of Israel's political restoration!

The Lord said unto Abraham: "I will establish my covenant

between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land (*erets*) of Canaan for an everlasting possession." Gen. xviii. 7, 8. And they do err who take this covenant for one of time, and for Abraham in the flesh and for his seed of the flesh, seeing that Abraham in the flesh neither owned the land nor so much as set foot on that *promised* him (Acts vii. 5), nor is yet in *possession* of it (Heb. xi. 39), nor have his carnal seed had possession half * the time since Abraham; and though they should return to the possession to-day, it is impossible for them to hold it beyond death and the day of doom, while the everlasting covenant requires and pledges to Christ the true seed of Abraham, in the plain terms, "all the land of Canaan for an everlasting possession."

THE HUSK AND THE WHEAT.

I am careful to set forth the covenant of an everlasting possession of the *erets* to Abraham and his "seed which is Christ"

* From the covenant with Abraham to this day is 3790 years.

From the time Joshua divided the land by lot among the tribes to the time Shalmaneser carried away the ten tribes, which have never returned, and are nowhere to be found, is a period of 744 years, which is the full time of all Israel's possession.

From the division of the land by Joshua to Vespasian, when *Judah* lost the possession utterly, is 1514 years.

The 70 years' captivity to Babylon subtracted, leave 1454, total time of possession. Of that period from the days of Nebuchadnezzar to Vespasian, 670 years, the Jews were under tribute constantly to the Assyrians, Persians, Greeks and Romans.

Whole time from Abraham 3790 — 1454 = 2336 out of possession, and 1450 in possession.

Figures cannot make void the covenant promises, but they may teach man that eternal covenants cannot be interpreted of temporal possessions—that the promises to Abraham and his seed belong to the seed of faith and of the resurrection, and not to the seed of his flesh.

(Gal. iii. 16), because on the right understanding of Abraham's covenant depends the lucid interpretation of the prophets and the unity of the Old and New Testaments in their testimony to Jesus. If the substance of the covenant promise to Abraham and his seed lies in this world, it cannot be everlasting. If it lies in the flesh of Abraham, it is also perishable, not everlasting. If it lies in any land or person or thing of time, it must pass away; it cannot be everlasting. It is a covenant in a twofold form—one of the flesh, the other of the faith; one of this world's Canaan, the other of the heavenly country; one form temporal, the other eternal; and the carnal, worldly and temporal form is only the husk, the chaff that perishes, while the wheat is the substance that we feed upon in hope. We see the husk, the worldly form, and rejoice in the faith of the kernel it covers. And since Christ is risen from the dead, and ascended up where he was before, the Gospel, which before was preached to Abraham in a figure, is now published among all nations in plain terms of the kingdom of heaven at hand with Jesus in the resurrection—"thanks be to God that giveth us the victory!" "The promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." Acts xiii. 33.

Not to anticipate my subject, for the present we pause here, certified that, in the covenant of the everlasting possession of the land made of God with the fathers, they and their land and life-possession were *real types* of invisible things—representative figures of eternal things to be revealed in the end of time; and that the substance of the promises remains to be yet received by them, and by their seed of faith through Christ in the promised land of everlasting life, which is the glory of all lands.

THE FRAME OF THE COVENANT CHARTER.

Seeing the covenant pledges to Abraham and his seed an everlasting possession of the land, it pledges the eternal life also, with-

out which that possession is impossible. And seeing the visible heirs and land are by their well-known names put in the covenant deed for lively figures of invisible things of the world to come, in order to bring the conditions and promises of the covenant within the easy comprehension of all, the everlasting charter of hope lies open before all men, that each one may by faith take a possession of inheritance in it under his own hand in his own name.

But in the lapse of many generations this glorious charter of faith and hope, of everlasting life and possessions in the holy city and heavenly country would become overlaid and forgotten, except adequate provision be made to prevent so great a calamity. To this end the gracious God, who gave the charter and set his oath to the promise it contains, put in well-known names, that every one who will may take part in the promised inheritance under the charter in his *own* name and right; and the Lord himself made the strong and enduring frame of the Jewish economy, on which he stretched out the charter before the world, where it may be read of all men from Moses unto this day. "Unto the Jews were committed the oracles of God" (Rom. iii. 2); and faithfully they preserved them, even while they entirely mistook their meaning—mistook both their King and their everlasting inheritance for a Saviour and a possession of this world! The terms of the covenant are not changed in substance from the first sound of the everlasting Gospel in Eden to this day. The signs and figures were modified in the Abrahamic covenant. They were again modified in Moses, and put in the substantial frame of his economy to the time of Christ our Lord, who changed the frame and added to the forms of expression without changing either the substance or the figures of the everlasting covenant. And it stands to-day, as in the beginning, by faith in the promise of the seed of the woman, which shall crush the serpent's head and make restoration of all things better than before, and shall reign in righteousness over the new heaven and earth for ever and ever.

THE GOSPEL PREACHED UNTO ABRAHAM.

The covenant promise of God, confirmed by his oath to Abraham, that he would give unto him and to his seed after him the land in which he was a stranger and a sojourner for an everlasting possession, has not been fulfilled to Abraham or to his carnal seed, and never can be in this world. Acts vii. 5; Heb. xi. 10–16, 39. It is impossible that the promise should fail. No honorable man denies his own word. No honest man promises and in his own time refuses to pay. No righteous man makes a deed of covenant for an estate of inheritance in fee-simple and substitutes for it only a life-possession of the same estate. Such a transaction would be fraudulent in the judgment of the common law and of common sense.

The Lord God of Abraham is infinitely honorable and righteous, faithful and true to his promise and to his oath. He is a God which keepeth covenant. He does not forget his oath. "He has said, and he will do it; he has spoken, and he will make it good." Matt. xxiv. 24. "Every word of God is pure. Add thou not to his words lest he reprove thee, and thou be found a liar." Prov. xxx. 5, 6. Neither take away from the words of the Bible, for of such it is written, "God shall take away his part out of the Book of Life and out of the holy city, and from the things which are written in this book." Rev. xxii. 19. As the holy covenant promise to Abraham and to his seed has not been, and can never be, fulfilled in this transitory world of sin, it must be held by faith now, to be fulfilled in the eternal world to come. This Gospel the Scripture preached before "unto Abraham, saying, In thee shall all nations be blessed. So then they which be of *faith* are blessed *with faithful Abraham.*" Gal. iii. 8, 9. The substance of the Gospel is the same to all the faithful in Christ Jesus; they are, by faith here, and by the possession of the inheritance of the new earth hereafter, *blessed* with faithful Abraham. For "all the nations of the earth shall be blessed

in him." Gen. xvi. 18. "Thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." Gen. xxii. 18.

"In thee shall all the families of the earth be blessed." Gen. xii. 3.

To Isaac. "In thy seed shall all the nations of the earth be blessed. Gen. xxvi. 4.

To Jacob. "In thy seed shall all the families of the earth be blessed." Gen. xxviii. 14.

"In thy seed shall all the kindreds of the earth be blessed." Acts iii. 25.

OF CHRIST'S DAY.

The Scripture preached this gospel unto Abraham and to his seed of faith seven times, and still preaches it to us in the same words, and amplifies it in all the apostles and prophets, and manifests it in the Lord Jesus Christ, "the beginning of the creation of God."

Ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ. Rev. iii. 14. "The first-born of every creature"—*πρωτότοκος πάσης κτίσεως* (Col. i. 15); *i. e.*, "The first-born of all creation, and the beginning of the creation of God." What creation is meant? Certainly not this creation of which Adam was the first man. It must therefore be the new creation. It cannot be this creation which "groaneth and travaileth in pain together;" but it must be that new creation which God will make. Isa. lxv. 17; Rev. xxi. 3; 2 Pet. iii. 13. The prophets and Moses did say that Christ should suffer, and that he should be the first that should rise from the dead, and should "show *light* unto the people and to the Gentiles" (Acts xxvi. 23)—the light of immortality and of eternal life. For the Scripture saith, "Jesus Christ hath abolished death, and brought life and immortality to light." 2 Tim. ii. 10. He is both light and life; "the first-begotten of the dead"—*ὁ πρωτότοκος τῶν νεκρῶν.* Rev. i. 5. "The first-fruits of them that slept." 1 Cor.

xv. 20. "Who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence." Col. i. 18; ὅς ἐστιν ἀρχὴ πρωτότοκος ἐκ τῶν νεκρῶν.

This gospel therefore, preached unto Abraham and to his seed of faith, I am forced to understand of faith still, so long as the world stands; and afterward of the resurrection from the dead. All the families, kindreds and nations of the race of the first Adam on this earth are far from enjoying, and from having enjoyed the fullness of the blessing in Christ seven times proclaimed in this covenant promise to Abraham and his seed. But in the new heaven and earth, wherein the meek shall inherit and the righteous shall dwell and Jesus Christ shall reign, "He shall come down like rain upon the mown grass, as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion from sea to sea, and from the river to the ends of the earth." Then indeed all the families, kindreds and people of the earth "shall be blessed in him; all nations shall call him blessed. Blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen." Ps. lxxii. 6, 7, 8, 19.

Thus the first promise of the seed of the woman proclaims the gospel of salvation unto eternal life in boundless bliss on the restored earth, "which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 21.

And the amplification of this promise appears in the everlasting covenant and oath of God to Abraham and Isaac and Jacob, saying: I will give unto thee and to thy seed (of faith) the land, *arets*, wherein thou art a stranger, for an inheritance of everlasting possession, with manifold blessings on all the nations of the earth in thy "seed, which is Christ." Gal. iii. 16. The promise is our hope, as it was theirs (Heb. vi. 18, 19), containing the same Gospel of eternal life, both to the seed of Abraham and to the seed of the woman. This covenant is with Abraham and his

seed who do the works of Abraham. John viii. 39. "The children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." Rom. ix. 8. "Therefore, it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed of the faith of Abraham, who is the father of us all." Rom. iv. 16.

Neither is that seed of this flesh, nor that life of this time, nor that inheritance of this land only in a figure; but these in fact are all in eternity. And the everlasting Gospel is "preached in the world for a witness (of these things) to all nations," until they are manifested in "the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. iv. 1.

CHAPTER II.

THE MOSAIC ECONOMY.

The first promise elucidated in the Mosaic Economy. Hope of the Gospel pictured by Israel in the wilderness. The Mosaic history essentially a parable of our humanity. The Mosaic Mirror. Gospel in the covenant to David. The throne and temple of time and of eternity. Eternal things revealed by symbols of time. Christ, the King by David, and his coming to the throne. The temple of Jerusalem and of the city of God. Various interpretations of the Gospel in the Psalms and the ancient prophets. Mistake of the time, place and heirs of the kingdom. Looking for Abraham's inheritance in this world. Grace teaching by faith. Gospel of the New Testament, how understood in the day of our Lord's ministry. The kingdom long foretold coming at hand. The fallacious hope of Christendom. The Gospel of the future world read in Geology.

In the beginning "God saw everything that he had made, and, behold, it was very good." The dominion of the whole earth was given to Adam. Satan wrested the sceptre of government from the hand of Adam, and brought death and the curse with misery and darkness upon the face of the earth. Under God the prince of this world obtained the dominion of this world, and holds it yet, going to and fro through the earth, walking up and down in it among the sons of God, and seeking whom he may devour. He desired to sift the foremost of the apostles as wheat; he put it into the heart of Judas to sell and betray the Lord; and he approached the Son of man with the offer of the dominion of this world, and all its kingdoms and the glory of them, saying: "All these things will I give thee if thou wilt fall down and worship me."

In the hour of his triumph sentence came forth from on high against the serpent and his seed, his new domain and all things

in it. The world's great Redeemer was also promised to execute the sentence, to take the kingdom from the serpent prince and to crush his head; to remove the curse of sin and death from the ground; to gather out of the earth all things that offend; to cleanse and purify it, and make all things new, even better than in the beginning, and to gather into the new earth a righteous seed out of all nations, kindreds and families of the race of Adam, and give it them for an everlasting possession in peace and glory and immortality, and to reign with his saints over the new creation, "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27.

This testimony is familiar and refreshing. Set forth in the first promise, and more fully in the everlasting covenant made with the fathers, Abraham and Isaac and Jacob, and with their seed, which is Christ, it was renewed and is displayed throughout all generations in the Mosaic economy—an economy instituted to teach and to keep alive in the world the hope of Christ and of his redemption, and of his coming kingdom in the dispensation of the fullness of times, according to the covenant made with Abraham, saying: "In thee shall all nations be blessed." Gal. iii. 8.

VISIBLE FORMS OF INVISIBLE THINGS.

The Mosaic economy had visible forms of eternal things constructed from heavenly patterns. Ex. xxv. 40; xxvi. 30. Its aim was by laws and observances that were temporal and "not good" (Ezek. xx. 25) to teach lessons and to form habits preparatory to the enjoyment of things invisible and future, which are good and abiding for ever. It was never intended to give eternal possessions to a race in this sinful flesh now or hereafter; but through the symbols of their temporal possessions to give a race of the faith the promise of eternal inheritance in the coming kingdom of God our Saviour. The traditional interpretation of these great and precious promises and ordinances, which makes

them pledges of a state of things in the churches of this present evil world, confounds eternity with time and the coming kingdom of God with this sinful kingdom of the prince of darkness. It robs the promise and oath made of God to our fathers both of its everlasting character and us of its strong consolation, by degrading the hope of eternal life and possessions set before us, "which hope we have as an anchor of the soul," into the hope of a perishable state of things in this visible domain of death; and it perverts the holy prophecies and Gospel of the kingdom of God over all nations to the glory of the Babylonian woman, strong in the flesh, adorned with self-supposed infallible gifts and self-exalted to the throne of this world—For-Christ to govern the nations upon earth. Whereas the Gospel trumpet under all dispensations has one distinct sound of *coming salvation* unto eternal life in the kingdom of God; not a mixed state, like the present, but a pure state of holiness and happiness in glory, honor and immortality through Jesus and the resurrection.

THE MOSAIC PARABLE AND PICTURE.

The Gospel foreshadowed in the promise of the seed of the woman, and preached to Abraham in the covenant to give the land of Canaan for an everlasting possession to him and to his seed after him, was pictured before all eyes by the deliverance of the house of Israel from the bondage of Egypt, and the bringing them by the hand of Moses and Aaron forty years through the wilderness to the banks of the Jordan, and through the Jordan, by the hand of Joshua, into the land of Canaan, whose inhabitants were cut off, expelled or brought under bondage; when the whole country was apportioned to the twelve tribes by lot, for a possession of inheritance according to their families. The entire transaction, from the call of Moses to forsake Egypt with the pleasures of the son of Pharaoh's daughter and to suffer affliction with the people of God for a season, in the hope of the eternal "recompense of reward" with Christ in the coming

kingdom of God, is one living picture of the power and goodness of God to all succeeding generations, conducting us through the trials and sorrows, the wants and rebellions of this transitory life to the passages of the Jordan before entering the heavenly country. Every circumstance is real and historical, and at the same time allegorical (Gal. iv. 24)—a parable of the way by which the Holy One of Israel conducts his people through the land of their enemies into the land of everlasting rest.

The generation which left Egypt full of expectation neither crossed the river nor set foot in the holy land of promise. Though they were supplied with water, food and raiment by the Divine bounty, and were delivered out of the hand of their enemies, they were murmuring, repining and craving forbidden indulgences, walking after their own lusts contrary to the commandments of God, until their "carcasses fell in the wilderness, because of unbelief." Heb. iii. 17, 19. This is the lesson of human life for all generations; the very saints, Moses and Aaron, like Abraham and Isaac, permitted by faith to see the heavenly country, died without setting foot on the promised land.

THE MOSAIC MIRROR.

The Mosaic history and economy are essentially a parable of all human experience, a shadow of the good things of which the substance is in the land of eternal life. The shadow is in this visible world—in this weary life of bondage to Pharaoh's taskmasters—care and toil and fashion—where the water fails and angels' bread becomes tasteless. The shadow is here, but the substance, the good itself, is in the land promised to Abraham and his seed, which is Christ, according to the oath for the confirmation of our faith in the covenant and of our hope in Jesus and the resurrection. Thus the Gospel, veiled in the first promise, and preached to Abraham in the everlasting covenant, was vividly, in picture, set before "the Church in the wilderness," as it is now proclaimed to the Gentiles, and is to "be preached in

all the world for a witness unto all nations" (Matt. xxiv. 14), "till the times of the Gentiles be fulfilled," and Christ Jesus, "which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11.

Being read in this heavenly light, the story of the passage of the twelve tribes from Egypt through the desert to the promised land beyond Jordan, instead of a familiar event of little interest beyond the wonderful deliverances of that people in the dead past, instantly becomes a divine allegory of abiding truth, in which, as in a mirror or fountain of living water, the devout reader sees reflected the beatings of the natural heart with the inmost secrets of his own bosom; the temptations and rebellions of his own life, with the end of all worldly hopes, intended and wisely calculated to lead the reader from time and its vanities to lay hold on the hope of imperishable joys in Jesus beyond the river. And because this rational and scriptural view of the Mosaic economy has fallen out of the popular mind, it comes to pass that many regard the Mosaic record as a dead letter, to the neglect of the Word: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." John v. 39.

THE EVERLASTING GOSPEL TO DAVID.

That eternal life and restitution of all things folded in the first promise, opened up to view in the covenant promise made to the fathers of their everlasting possession of the land of Canaan, and pictured to the life in the story of Israel's deliverance out of the house of bondage by the hand of Moses and Aaron, is also exhibited in a new and more glorious form in the everlasting covenant of promise made unto David, saying: "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy bowels; and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will

be his Father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever. Moreover, I will appoint a place for my people Israel, and will plant them, that they shall dwell in a place of their own, and move no more: neither shall the children of wickedness *afflict them any more, as beforetime.*" 2 Sam. vii. 10–16. Never yet fulfilled to David nor to Israel in human view, this promise is often renewed in the Psalms and in the prophets, saying: "My covenant will I not break, nor alter the thing that has gone out of my lips: once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon: his throne as the days of heaven. I will set his hand also in the seas, and his right hand in the rivers. Also I will make him my first-born, higher than the kings of the earth. I have made a covenant with my chosen; I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne unto all generations." Ps. lxxxix.

THE TEMPLE OF TIME AND OF ETERNITY.

Jews and Gentiles alike understand by these covenant promises to David, his son *Solomon*, for the natural type and visible shadow, and the *Messiah*, the Christ, for the substance and antitype. It is plain that Solomon built a perishable house for the name of the Lord, the foundations of which are ploughed over with many desolations; and that Jesus, the Christ, builds a house of God, of "lively stones," a city of foundations, having many mansions, of which he is both the precious cornerstone, the Builder and the top stone; "in whom all the building, fitly framed together, groweth unto a holy temple in the Lord, in whom also ye are

builded together for a habitation of God through the spirit." Eph. ii. 21. Solomon's temple and throne were in this Jerusalem, which is in bondage with her children, and his kingdom was of this world which passes away; but the house which Jesus builds "for a habitation of God through the Spirit" is in the heavens, whither he is gone "to prepare a place" to receive a kingdom, and having received it, to return with it. And he will establish his throne for ever in the place appointed for his people Israel, the promised *arets*, where he will gather them "from the four winds, from one end of heaven to the other," and will plant them, that they "shall move no more; neither shall the children of wickedness afflict them any more, as beforetime."

The point of difference is this: The Jews, and many Gentiles, believe that both the house and throne to be built by the Messiah, the Christ, and established for ever, will be erected in this world. Others think the firm foundations laid and the superstructure raised for ever belong to the heavens remote from this earth; and others still better, that the city and throne promised and preparing in heavenly places will come down with Jesus from heaven to earth purified to receive him, "when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you," with power and great glory to possess all things, both in heaven and earth, for his everlasting kingdom.

THE UNSEEN REVEALED THROUGH THINGS PRESENT AND VISIBLE.

The promise to David of an heir after his decease to sit on his throne and build a house of God, temporally fulfilled in Solomon, remains to be eternally fulfilled in Christ, who has never yet sat, and shall yet sit, on the throne of his father David, as it is written: "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 32, 33.

Men of faith receive and cherish eternal *promises* with *hope* during life's pilgrimage. But the *eternal things* promised belong to the eternal world, time cannot hold them; cannot contain them; cannot by any stretch of the imagination embrace them. Hope, leaving the world behind, finds refuge in them. Faith sees the King in his beauty, and the happy land that is very far off. But flesh and blood cannot enter there, "neither doth corruption inherit incorruption." The mystery of this promise to David, and of all the holy promises, is solved by the resurrection from the dead in Jesus Christ our Lord.

It is profitable to observe that in the revelation of the unseen and future the Scriptures constantly employ types of *visible* and of *present* things, mysteriously blending the visible and invisible, the type and the antitype, things present and things future, like soul and body in man, that no one can separate them without destruction. All men can plainly see there is a temporal and eternal measure in the prophecy; a mortal and perishable body, for the present habitation of the immortal and incorruptible spirit; a letter that killeth and a meaning of the letter giving life. But it is often impossible, accurately, to separate between them, as one can see in this promise of a son to David, and in all covenant promises; in the promise of a seed of the *flesh* and of the *faith* of Abraham; in the promise of the *visible* and the *unseen* Canaan; in the prophecy of Immanuel, Isaiah's son, and Emmanuel, the son of the Virgin; and in the prophecy of the doom of Jerusalem and of this sinful world. The features manifestly exhibit both the temporal and the eternal character of Abraham's promised heir in the face of *Isaac* and of *Christ;* but to assign each feature to each heir is no easy task.

DAVID THE VISIBLE TYPE OF THE FUTURE KING.

Such a type of the Messiah was David himself, by whose name the Scriptures often signify Christ, as the "sure mercies of David." The coming of David to the throne of Israel in the

flesh in a peculiar manner illustrates the steps of Christ's exaltation to the throne of the everlasting kingdom, in the final change of earth's dynasty from Satan to the living God.

Saul was anointed B. C. 1095, and reigned forty years. After sixteen years, David the youth was anointed, twenty-four years before he was crowned; and being subsequently hunted out of the land, he dwelt seven years in banishment till Saul's death, B. C. 1055, when David began to reign over Judah seven years, in Hebron and in Jerusalem thirty-three years to his death, B. C. 1015.

By direct command of the Most High, both Saul in his time and David in his time were the Lord's anointed kings over Israel, one reigning, the other waiting. Twenty-four years reigned Saul in possession after David was anointed in expectation. Saul persecuted David, and by all the power of his kingdom sought David's life. David submitted himself without one effort to overthrow his persecutor. Twice the Lord delivered Saul into the hands of David; and his servants wished him to slay his enemy; and when he declined they asked permission to do it. "And he said unto his men, The Lord forbid that I should stretch forth my hand against the Lord's anointed. As the Lord liveth, the Lord shall smite him; or his day shall come to die, or he shall descend into battle and shall perish." 1 Sam. xxiv. 6; xxvi. 10, 11. David waited the Lord's own time and manner of disposing of his enemy and of elevating himself to the throne. Saul fell in battle, and David reigned in Judah, but not over all Israel, until the heart of the whole people turned to him, when he was, after seven years' waiting, crowned king over all the tribes. David, though anointed by Samuel, waited twenty-four to thirty-one years for his crown and promised throne of Israel, instead of Saul.

CHRIST ANOINTED COMES AFTERWARD TO THE THRONE.

The Lord Jesus, born in the city of David, was acknowledged from his birth to be "the king of the Jews," *i. e.*, God's chosen people. Above twenty-five to thirty years he spent in obscurity among his brethren. Baptized of John in Jordan, he was anointed by the Spirit of God to the ministry of the Word, and to the priesthood, and also to the throne of the earth and its heavens. In the faith of his promised kingdom he taught and sent forth his disciples to preach its coming at hand. In the same faith he offered up his life on the cross, and was buried, "and declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead." Rom. i. 4. He ascended into heaven where he was before, and "for ever (*εἰς τὸ διηνεκές, continually, through an unbroken series, constantly*) sat down on the right hand of God" (by invitation of God. Ps. cx. 1; Matt. xxii. 44; Acts ii. 34; Heb. i. 13), "from henceforth expecting till his enemies be made his footstool." Heb. x. 12, 13. There he now continueth ever in an unchanging priesthood, after the order of Melchisedek, and he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 24, 25.

The invitation to sit down on his Father's throne has by its terms a continuous course and a final period, when "Christ, that was once offered to bear the sins of many, shall, unto them that look for him, appear the second time without sin unto salvation (Heb. ix. 28), "when the times of refreshing (*ἀναψύξεως*, breathing, or recovering breath again) shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven *must receive* (*δεχομαι, to take into one's hands from another*) until the times of the restitution of all things" (Acts iii. 19), for which "the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 22); and not only they, but ourselves also which have the first-

fruits of the Spirit, waiting for the redemption of our body. Thus David, the earthly figure, and Christ, the heavenly substance, both alike come to the throne long years after having been anointed king over Judah and Israel and over the habitable world of the new earth in the resurrection from the dead.

DAVID, AN OUTCAST, HAD FREE FOLLOWERS: SO LIKEWISE DAVID'S SON.

David's coming into the throne of his kingdom is further typical of the invisible things of God. Before Saul's reign ended, David the anointed never once raised his hand against Saul, even to rule, to give the law, or to execute judgment in his own name or in his own right, in all the land of Canaan; or, if his purpose to slay Nabal be taken for an exception, David abandoned that purpose. When pushed to extremities by Saul, David left Saul's jurisdiction; and they who followed him into the wilderness and into the land of the Philistines were free to go or to come or to abide with David. He ruled them not by power, but by the spirit infused into their hearts and the influence exerted over them. David made no war with the lawful sovereigns either of Philistia or of Israel, but submitted himself to their just requirements, and waited on God for his time to come to the promised throne, for which he had been long anointed.

Even so Jesus, our Lord, while in this world fulfilled all righteousness, both toward the laws of God and of Moses, toward the rulers of the Jews and toward Cæsar. He was blameless in all things. When cut off from the land of the living, his disciples and followers were, and still are, at full liberty to walk through much tribulation and scorn in the path leading to the crown of life and peace, or to leave it. And the Lord exercises no personal authority over them or over the world. Did He rule the world, or the Popedom, or the churches, it may be believed that things would be differently managed. He warns his followers, teaches, guides and comforts them by his Spirit, in their trials,

tribulations, necessities and griefs. But under God the prince of this world has more to do with the government. Hence wars, murders, heresies and strifes; hatred, corruption, robbery, profanity and covetousness, which is idolatry, abound; characteristic features of a "world that lieth in wickedness" under the hand of the wicked one, whose kingdom shall have an end. And our David the Anointed, when he comes from the right hand of power, will change all this, "so that a man shall say, Verily there is a reward for the righteous; verily he is a God that judgeth in the earth." Ps. lviii. 11.

SOLOMON'S TEMPLE.

Solomon was a type of the heir of all things, in that he built the temple in Jerusalem after the divine pattern given of the Spirit in writing to David, and of David to Solomon, embracing the form, dimensions, divisions, chambers and courts of the Lord's house; and also the furniture, utensils, vessels and ornaments of all kinds for the glory and the use of the house—vessels of gold, silver and brass. 1 Chron. xxviii. 11, 12, 19. The temple, with its furniture and embellishments, was all built and supplied after divine models, neither of this world nor typical of anything in this world, present or yet to come, but after heavenly models and typical of things belonging to the temple above and to the eternal world to come. Solomon's servants wrought out the timber and boards of the temple in Mount Lebanon, beyond the sources of the Jordan and the bounds of Canaan on the north; and all the vessels and ornaments and furniture of the house were cast and prepared beyond the Jordan and the bounds of Canaan on the east. Whence came the stones for the foundations and for the building of the house does not appear on the record. But it is written: "And the house, when it was in building, was built of stone made ready before it was brought thither. So that there was neither hammer nor axe nor any tool of iron heard in the house when it was in build-

ing." "The king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house; and Solomon's builders and Hiram's builders did hew them, and the stone-squarers; so they prepared timbers and stones to build the house." 1 Kings v. 17. This language declares that Solomon's and Hiram's servants wrought together, both on the timber and on the stones; and it leads to a supposition that the great stones for the foundation of the temple were brought with the timber from Lebanon. It is not so said, and the thing is naturally impossible. To remove so many and large stones from the mountain to the sea, and by the sea to Joppa, and thence over land to Jerusalem, seems to be impossible, leaving out the fact of there being mountains of stone in and around Jerusalem. Hiram the Tyrian was master of all the work wherever done, from the foundation to the finishing and adorning and furnishing the house with every part of its equipments; and the work after divine patterns was wrought and done out of sight and sound of Jerusalem, if not outside of the land of Canaan.

THE TRUE TEMPLE OF GOD.

In like manner, "the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him" (Heb. iii. 1), being raised from the dead and exalted to the right hand of power in the heavenly places (Eph. i. 20), builds the temple above for the household of God, as he said: "I go to prepare a place for you." The materials for that house are not prepared in the heavens, but in the mountains of this world, full of difficulty, and in the plains of this toilsome life. They are prepared at the command of the King by laborers sent forth in his name to bring lively stones, prepared and hewed stones, for the spiritual house whose chief cornerstone is Christ, with which to build *thereon* the temple of God. "For other foundation can no man lay than is laid, which is Jesus Christ."

1 Cor. iii. 11. None can build on that foundation but by faith. Some understand that the visible Church constitutes this temple, as the Apostle says to the Corinthians: "Ye are God's husbandry; ye are God's building" (1 Cor. iii. 9), which is true of faith, as the stones and timber were parts of Solomon's building, while and from the time they were made ready in the foreign country, and were brought up to their place in the edifice at Jerusalem. It is incongruous to build carnal and corruptible materials in this world on this only incorruptible foundation and chief cornerstone laid in heaven. Where the sure foundation is laid the temple must be erected. The foundation, of which Christ himself is the chief corner, was hewed and prepared in this world of sorrow and great tribulation, as Solomon's temple was in Mount Lebanon and parts unknown. In Jerusalem, Solomon built on Mount Zion; and in Jerusalem above, on the Holy Mountain, Christ our Lord is building a house, "whose house are we, *if we hold fast the confidence and the rejoicing of the hope firm unto the end.*" Heb. iii. 6.

Father Abraham "looked for a city which hath foundations, whose builder and maker is God." Heb. xi. 10. That city "had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. xxi. 14. The same is that "spiritual house," built up of "lively stones," "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit." Eph. ii. 20. It is not too much to believe that the holy city is that of which Jesus said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." John xiv. 2, 3. When that city comes "down from God out of heaven," John heard "a great voice out of heaven, say-

ing, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people." Rev. xxi. 2, 3.

It is easy to multiply words on this great theme; but not easy to make it plainer, for the temple of God is built on the living Rock, and not on the sand. Its materials are prepared in this world; but the chief cornerstone and house into which they are builded together is "in heavenly places in Christ Jesus."

THE EVERLASTING GOSPEL IN THE PSALMS AND THE PROPHETS.

The everlasting Gospel is ceaseless while death reigns over the whole earth. The good news it brings to all who hear it is, that death itself shall die under the heel of the Redeemer, and death's captives shall go free; that by his resurrection Jesus Christ "hath abolished death, and hath brought life and immortality to light through the Gospel" (2 Tim. i. 10); that the night is far spent, the day is at hand; and "that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. v. 21.

This glorious Gospel of the whole Bible has a Hebrew garb in the Old Testament, but the body and substance is the same eternal life in the restoration of all things—is the same covenant promise to Abraham and his seed, that he shall himself with his seed inherit that life and restoration of all things for an everlasting possession. The hope of the promise made to Abraham, to Isaac and to Jacob was set before Israel in Egypt, and by Israel's journey through the wilderness was set before the eyes of the whole world. In the pilgrimage of time they that walk by faith shall come into the possession of the heavenly country promised to our fathers. The covenant to David of a son to sit on his throne for ever gives expression to the same Gospel under a new aspect, which is boldly presented in the Psalms and the Prophets, in the name of the Messiah, the Anointed of God, the coming King, whom all nations shall bless and obey.

Evidently the substance of this Gospel is the selfsame in each instance above mentioned, proclaiming a Saviour and King to come, whose kingdom to come is neither of this world, *ἀεῶν*, nor in it. For this world passeth away as a dream when one awaketh, and it is gone to return no more. Its kingdoms decay, are consumed and perish for ever. But of "the Branch of righteousness to grow up unto David (it is written that), he shall execute judgment and righteousness in the *arets*" (Jer. xxxiii. 15), and "of the increase of his government and peace there shall be no end upon the throne of his father David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever." Isa. ix. 7. David's kingdom was on earth; Christ's kingdom is to be also on earth in the eternal world to come.

COMMON INTERPRETATIONS OF THE PROPHECIES.

Prophecies of this character are common in the Psalms and in the Prophets, familiar to every devout reader, and too numerous to be quoted here—glorious testimonies to the kingdom of Messiah about to come. Various ways of understanding them are offered from the days of John the Baptist to this day, foremost of which is that followed by the Jews to-day, who, as a people, agree to interpret these prophecies for the peculiar, if not the exclusive, property of their people in this world, to be realized yet in the personal reign of Messiah over the natural Israel restored to Palestine, with Jerusalem rebuilt and the Gentiles their servants.

Another class of interpreters takes these glorious prophecies to be realized hereafter by the conversion of the Jews, and a common inheritance of the Gentiles with them in the Church for the kingdom of God over the nations of this world during a millennium or more.

Another class believes that the return of the Jews from their captivity in Babylon fulfilled the letter of these prophecies, which

in their spirit will be fulfilled in the celestial abodes of the boundless skies.

Another class confidently believes that these prophecies will be fulfilled in the end of this dispensation by the Lord's coming to make an end of sin, while the carnal race of Jews, and some others with them, will increase and multiply on the earth without sin; and the dead will live again, and be occupied in the heavens, or else be condemned to depart into everlasting punishment.

A still larger class, confounded by the natural difficulties in the way of a satisfactory solution of the prophecies, and disgusted with the confident and defeated schemes of interpretation adopted by many pious and learned men, eschews all attempts to understand the meaning of the prophets, except so far as the prophets teach faith in God, righteousness in Jesus Christ and joy in the Holy Ghost, with purity of life and hope of salvation in heaven, whatever may be the portion of the Jews and others, who yet are most *probably* to return to Palestine and this Jerusalem.

THE RADICAL ERROR.

One radical error appears to run through these various modes of understanding the prophecies, from the first by the Jews, to the last doubtful attempt to ignore all interpretations until the event unfolds their meaning; which error takes for granted that the prophecies are to be fulfilled *in this world*, αἰῶν, or otherwise not in earth, γῆ, but in the distant heavens, ἐν τοῖς οὐρανοῖς.

So Herod and all the Jews received these prophecies to be fulfilled in their time. The apostles also, with all the multitudes in Jerusalem, expected Christ to sit upon the throne of this world at the very Passover of his crucifixion. The Jews then had no conception of coming through the resurrection into the promised kingdom of God and of all things, neither have they any now. Their hope in Messiah is, that he will give their nation the government of *this world*, according to their understanding of the

Scriptures. They were mistaken of old; it will surprise us if they are right now.

Christendom accepts nearly the same interpretation with the Jews, substituting itself in their place for the heir of the great inheritance, whether with or without the millennium. The possession, in either case, lies in this world, whoever may be privileged to enjoy it; and it is to be enjoyed at least by the Jews and favored among the Gentiles *in this flesh and blood*, however the world may be changed and even the dead be raised. Or otherwise the possession belongs to heavenly realms far removed from earth. Nothing but harm can come from expecting the kingdom of God to be set up in the domain of the evil one, who is "the prince of this world." The whole difficulty is removed by understanding the Psalms and the Prophets in the light of Jesus and the resurrection, foretelling the kingdom of Messiah in this earth, but not in this world; in the earth of the regeneration and over the nation of the just, disenthralled from the bondage of corruption and restored to the liberty of the children of God—even over the whole creation redeemed from the curse and emancipated from the dominion of that old serpent, called Satan, the father of lies. "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues! O grave, I will be thy destruction! Repentance shall be hid from mine eyes." Hos. xiii. 14. Expecting to receive *their* promises in a city that hath foundations whose builder and maker is God, Abraham and Isaac and Jacob, the fathers of the seed of faith, "*sojourned in the land* of promise as in a strange country;" and all their seed are "pilgrims on the earth," desiring and seeking "a better country—that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." This is holy Gospel; this is the law and the prophets.

NOT LOOKING FOR THE LAND OF ABRAHAM.

Jews walking in the faith of Abraham are always pilgrims on the earth, seeking a country, and, dying in this faith, they will inherit with their fathers in the promised land. They lost the faith of their fathers by expecting their promised blessings in this Jerusalem. Under this delusion they crucified their king; they lost their country, their liberty and their national economy; and under it they remain scattered on all the earth, still thinking to return to this miserable Jerusalem and to reign there with Messiah for ever. They turned from the faith of Abraham, looking for "the land that I had spied for them," saith the Lord—a land "flowing with milk and honey, which is the glory of all lands." Ezek. xx. 6. "Yéa, they despised the pleasant land; they believed not his word."

The Popedom has fallen into the same error, seeking the temporal power for a possession of inheritance in this dying world.

Whereas from the beginning in Eden to the end of the world the everlasting Gospel is one, the faith of it is one, the hope of the promise it contains is one, and its recompense of reward is one, viz., the inheritance of eternal life in Messiah's kingdom, to be established for ever under new heavens on the new earth, as foretold in the Psalms and in the Prophets, and now among all nations preached at hand.

LOOKING.

And the grace of God which spake by the prophets is the same that in these last days "hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking"—for what?—for the dominion of this world in the hands of the saints! Looking to see our Lord crowned with the fading glory of a kingdom in this flesh and blood! Looking to conquer this realm of the prince of darkness, and to lay it at Mes-

siah's feet, presenting its crooked sceptre to his extended hand! Far, far from that. The grace of God is teaching us, with all the faithful of past ages, to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Tit. ii. 11–14.

The Lord cometh "a second time without sin unto salvation;" not to accept the temporal dominion of the earth at the hands of men, but with great power to take the dominion, to unloose the captives of death, to open the prison doors and set the prisoners free. The Lord cometh, not to accept the kingdom of this world at the hands of a Vicar, but to rescue the earth from the enemy's hand, to cleanse it from all unrighteousness, to purify it from every stain of "righteous blood shed upon the earth, from the blood of righteous Abel unto the blood" of the last martyr slain. "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all," not to occupy this world and these heavens which shall perish. "Yea all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed." But he cometh to make all things new and better than at first: "He cometh to judge the earth with righteousness, and the people with equity." Ps. cii. 26; xcvi. 13; xcviii. 9. To make all things new is not to purify this world, whose inhabitants full of faith shall be prepared to give a great reception to the coming King, to welcome him to the throne; for in such case his coming would be neither as the lightning from heaven, nor as it was in the days of Noah when the flood came, nor as it was in the day when Lot went out of Sodom, which are the very patterns of the Lord's coming, himself saying, "Even thus shall it be in the day when the Son of man is revealed." Luke xvii. 30.

THE NEW TESTAMENT.

The New Testament is pre-eminently the Gospel of the coming King and kingdom and reign of God on the earth, and it is the same which was from the beginning, and is the Gospel still. From the first promise in Eden we have followed it down through the everlasting covenants made with Abraham, with Moses and with David into the Psalms and the Prophets, all bearing witness and testifying to the believer that a good time is coming, with a Saviour by whom the serpent's head shall be crushed, and in whom all nations of the earth shall be blessed. In his reign the consequences of Adam's sin shall no longer afflict the earth. This whole creation, even all things in Christ, shall be restored to innocence, to peace with God and to everlasting bliss in the new creation of God. The Lord in the day he rose from the dead, beginning at Moses and all the prophets, expounded unto two of his disciples "in all the Scriptures the things concerning himself. And he said, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the law of Moses and in the Prophets and in the Psalms concerning me" (Luke xxiv. 27, 44); of which among the most important are the things concerning his everlasting reign on the earth.

The Jews fell from the *faith* of their fathers and from "the hope of Israel" by anticipating his promised kingdom, and expecting it for their nation *exclusively*, and hoping for its possession immediately. In like manner the reader whose attention is once turned to the subject can see how the pious literature of all Christendom is now full of the same anticipation that preceded the downfall and ruin of the Jewish polity and nation. The newspapers, periodicals and acceptable publications in every denomination are leading the reader to expect our Zion to expand, to extend, to lift up itself and to grow to the dominion over all the nations, even to subdue the earth, and to make this world

ready for the Lord's coming to take the administration of the government into his own hands! The Gospel preached before unto Abraham and to the Jews in the Old Testament is preached in the New Testament unto all nations; and the very mistake of the King and kingdom for a reign in this world which possessed Jerusalem to its destruction is now pervading Christendom.

MISUNDERSTOOD BY ALL JUDEA.

The people who heard John preaching in the wilderness, and the Lord Jesus and his disciples preaching in all Judea, in Jerusalem and in the temple, knew, and confidently believed, that the kingdom preached at hand in their ears was the kingdom promised in covenant to David, and foretold by the prophets to come in the last days. Scribes, Pharisees, Publicans and all Jerusalem understood it so, and acknowledged the prophet of Nazareth to be the son of David. To his followers, and to the great Sanhedrim, and to the Roman governor, the Lord Jesus confessed that he is the Christ, the Anointed King of that coming kingdom. He confessed before all, "I am King. My kingdom is not of this world; now is my kingdom not from hence." And on this confession he suffered death.

Because the kingdom from of old, promised to David, foretold by the prophets, and long earnestly desired among all classes of people, was now everywhere preached at hand, it was most natural for the hearers to expect to see it, which they did with perfect unanimity.

They were deceived, then, by the hope of this world, as the Popedom is to-day, by taking the eternal promises in a temporal sense; taking the sign and shadow for the substance signified, and expecting in this world of flesh and blood the incorruptible inheritance which flesh and blood cannot enter; deceived by the expectation of yet enjoying in this world of strife and tribulation that bliss which belongs only to the world in which there shall be no more curse. This one fatal mistake was the ruin of the Jews.

They looked for a temporal throne in their capital city. They misapprehended the nature and character, the time, the people and the place of the promised kingdom, so that when Jesus submitted himself to be crucified, rather than hurl the Romans out of Syria, the chief priests mocked, the people wagged their heads, the hearts of the disciples sank and their faith failed. Peter, the first to confess, "Thou art the Christ, the Son of the living God," now denied him. "Then all forsook him and fled." Matt. xxvi. 56.

PROMISES AT HAND THE KINGDOM LONG FORETOLD.

After the Lord's resurrection the hopes of the disciples revived. But not until the day of Pentecost did they realize that Jesus Christ comes *again* to establish his throne in the earth with life eternal. Waiting for the Lord's return from heaven in his kingdom, they were joyfully expecting it with clouds in that day. And they err who do not at all times look for his coming to renew the earth and its heavens; while they also err who undertake to set bounds to the times and seasons which the Father has reserved in his own power.

The everlasting Gospel, from the beginning in Moses and the prophets, promises the coming of the seed of the woman and the seed of Abraham and the son of David, to govern the nations on earth in righteousness for ever. The New Testament discloses the King in person, announcing, by his own mouth, and by the mouths of his recognized messengers, that this promised reign and kingdom of God is come nigh unto you; it is at hand. The Spirit, foreseeing that scoffers would arise, saying, "Where is the promise of his coming?" replies, that "the heavens and the earth which are now are reserved unto fire against the day of judgment and perdition of ungodly men"—reserved not unto the kingdom of heaven, but unto that day "in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also, and the works that are

therein shall be burnt up." Some incredulous persons think these are figures only. The apostle, however, argues on them as facts: "Seeing then that all these things must be dissolved, what manner of persons ought ye to be, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" And he proceeds with his great argument to the conclusion, saying, "Nevertheless, we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." 2 Pet. iii. 4–13. This is Gospel from Eden to the angel flying through the midst of heaven (Rev. xiv. 6), and to the end of the world.

Man knows the divine purposes only as they are revealed. They mistake who refuse to study the purposes of God because no man can learn them perfectly. It is plain that no lasting kingdom can stand on ground which is to be dissolved, with all its appurtenances, in the fervent heat when the earth and the works that are therein shall be burned up. This sinful kingdom must vanish that the sinless one may appear. This single fact demonstrates that the kingdom promised, preached and prayed for among all nations cannot be established in this world, and of course cannot be extended to embrace all this world. The idea is contrary alike to the doctrine and to the example of Christ, who denied the world and rejected its throne.

THE FALLACIOUS HOPE OF CHRISTENDOM.

Meanwhile the Lord does not appear, nor is it possible for his citizens, intent on business, farms and merchandise, to desire his coming to rule over the earth. According to the parable, while gone into the far country to receive a kingdom and to return his citizens sent a message after him, saying, "We will not have this man to reign over us." And the parable says moreover that "his citizens hated him." Luke xix. 14. This parable is spoken to all that have ears to ear. Jerusalem and the Popedom are

parallel; the former rejoiced in the hope of reigning by him; the latter is reigning for him, reigning in his stead. The multitude, both then and now seeking for a kingdom in the riches and honor and power of the world, instinctively shrink from the trumpet shout of the descending King, for in that hour their castles of temporal hope perish.*

THE TEACHING OF GEOLOGY.

The Gospel by the mouth of the Lord announces his kingdom at hand, and teaches us daily to pray, "Our Father in heaven, thy kingdom come; thy will be done in earth as it is in heaven." The Gospel is true, and the prayer will be answered. When the kingdom preached now will be in earth, the earth will be earth still, regenerated, clad in glorious robes, and animated with new and old races; changed from death to life, changed from sin to holiness, from a natural and corruptible body to a spiritual and incorruptible body; and from the bondage of Satan to the glorious liberty of the children of God with never-ending bliss.

This change from a world of darkness and the shadow of death to a land of immortality, in which "the righteous shall shine forth as the sun in the kingdom of their Father" even "as the stars for ever and ever"—this inconceivably glorious change, "noted in the Scripture of truth," is shadowed in the ruins of preceding worlds, everywhere found under the surface of the earth, each and every succeeding world being still more glorious than its predecessor, whose history is written in the living rock by the finger of God, in figures and characters impossible to counterfeit, and easily read of all men. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us

* As Jerusalem rejected Messiah the King, so the Popedom, east and west, rejects and no longer hopes for the joyful reign of God on the earth, while the wonderful hierarchy still continues to tyrannize over the faith and over the rulers of the nations on the earth.

by his Son, whom he hath appointed heir of all things, by whom also he *made the worlds, αἰῶνας*. Heb. i. 1. God speaks in divers manners, and among these by old worlds made successively and ruined, and in these last days declared to all men through the discoveries of geologists, teaching us, according to the analogy of creation, as well as of faith, to expect new heavens and a new earth seven-fold more glorious than the present. The tradition, therefore, does greatly err which supposes that we mortals are already in possession of the promised kingdom, while, bearing our cross daily, we follow Jesus by faith, through the valley of humiliation and death to the mountain of glory in the heavenly country.

CHAPTER III.

THE TIMES OF THE GENTILES.

The succession of times. Jesus taught one kingdom before and after his resurrection. Five successive empires on earth foretold. The metallic image. The four beastly kingdoms. All Jewry understood the fifth kingdom. Anti-Christ. A spirit, a polity, a person. For-Christ in Greek; in English against Christ. Rises out of the apostasy, and in the Latin empire. Irenæus interprets his name. Cyril's interpretation. Babylon the Great belongs to Christendom. Cardinal Baronius admits it is Rome. Babylon the universal realm of Satan. Idea of a Christian republic yields to the thrones. Anti-Christ in Babylon the last of this world's thrones. Contented ignorance of the signs of prophecy. Christendom mistakes as Jerusalem did. Jerusalem trodden of Gentiles till the end.

SUCCESSION OF THE TIMES AND THE SEASONS.

In our chapters on the everlasting Gospel, the words Yesterday, To-day and Forever were found convenient for marking grand divisions of the One Eternity, naming the period before Adam, Yesterday; the period of Adam's race in the flesh, To-day; and the period subsequent to the end of time, Forever.

In like manner it will be convenient to divide the times of the Gospel dispensation into periods, corresponding to the iron legs, to the iron and clay feet and toes of the image of the king's dream; corresponding also to the fourth ferocious beast of Daniel's vision. The body of the beast answers to the time of the iron legs, ending in the fourth century; its head and horns to the feet and toes of the image, extending from the fourth and fifth centuries to the ruin of the entire image and of the beast and its horns in the end of To-day, with the dawn of Forever, when the kingdom of To-day perishes and the kingdom of the saints

commences. A celestial characteristic of the Gospel dispensation is the "Elias which was for to come and restore all things;" and a visible feature of the last times is Anti-Christ, together with Babylon. Of these, in their turn, we now speak.

The Most High who humbled Nebuchadnezzar among the brute creation, and delivered Daniel from the den of lions, is, was and ever will be the universal sovereign—Yesterday, To-day and Forever. The Scriptures declare that he is God from eternity to eternity, and there is none besides; while they teach that Messiah's kingdom is to come. Messiah's reign is *foretold* in all the Scriptures. The kingdom of Christ promised from the beginning of the world, and preached since John the Baptist, is promised and preached still, and will be till it comes.

THIS WORLD OUR PILGRIMAGE—THE FUTURE OUR HOPE.

This world is the land of our pilgrimage, not of our covenant promise. We have the promise, and walk in the faith and sure hope of the inheritance hereafter. So Abraham and Isaac, the kings and the prophets, walked in the land of promise, and "all died in the faith, not having received the promises, but having seen them afar off and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." So Moses and Israel forsook Egypt, and marched through the sea and the wilderness in the faith of an inheritance they desired here and should after receive, but could never have in the wilderness. So our Lord Jesus Christ and his apostles walked by faith through life's pilgrimage, rejected, despised and crucified, in hope of the promised kingdom in the habitable "world to come, whereof we speak." Heb. ii. 5.

After his resurrection Jesus showed himself to his disciples alive again from the dead in the body that was nailed to the tree and laid in Joseph's tomb. He made himself known "by many infallible proofs, being seen of them forty days, and speaking to them of the things pertaining to the kingdom of God." Some

doubted the identity of the person of Jesus after his resurrection, which doubt was put to rest when Jesus in the midst of his disciples said to Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side; and be not faithless, but believing." John xx. 27.

No question, however, was raised of the identity of the kingdom which Jesus preached before and after his resurrection, speaking to the last "of the things pertaining to the kingdom of God" (Acts i. 3), which he had from the first preached and proclaimed at hand in Galilee and all the cities of Judea, and which he was now bidding his apostles, Go into all the world and preach to every creature. "So then, after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God. And they went forth and preached everywhere" (Mark xvi. 15, 19) the same Gospel he had given them from the beginning.

DANIEL'S FOUR SEASONS.

The disciples asked him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times and the seasons, which the Father hath put in his own power." Acts i. 6. They evidently sought to know the time when he would deliver their oppressed country from the bondage of a foreign yoke. Leaving them to correct this misapprehension of his kingdom in the light of his word and under the teaching of the promised Comforter, he admonishes them not to be curious about the time, but earnest in the preparation for it. This does not forbid our taking a view of the succession of events of this world and its kingdoms of To-day, and introducing the new heavens and new earth with the promised kingdom of God Forever.

A succession of times of indefinite length is fully declared, extending from the days of Nebuchadnezzar, B. C. 600, to the consummation of all the holy promises and prophecies in the

coming kingdom of God our Saviour. This succession comprises four seasons, signified by four empires. The empires themselves are signified by four different metals, constituting successive portions of one image from head to foot; and also by four beasts, marking out the same grand divisions of the time of this world, both culminating in the kingdom Forever. By common consent, three of these seasons and empires are wholly past. The Gospel dispensation is confined to the fourth and last season—the autumn of prophetic time—a season already numbering three times the length of the other three seasons put together, as A. D. 1870 is a period more than thrice B. C. 600. We follow Daniel, the prophet, for our guide through the entire succession of the four seasons, without the slightest attempt to define the extent of the times to come, but aiming to show that in the end of this fourth season, whenever it comes, is the end of To-day, and that all men should prepare for the promised kingdom of God For ever.

THE METALLIC IMAGE.

This image in Nebuchadnezzar's dream was constituted of four metals: a head of gold on a bust of silver, whose belly and thighs were brass, the legs iron, and the feet iron mixed with potter's clay. The prophet himself said to the Assyrian monarch, "Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all these. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii. 39.

Here the Scripture presents to view five successive kingdoms or dynasties, the first of which was the Assyrian, and the fifth

and last is to be that of the God of heaven. The second should be inferior to the first; the third bear rule over all the earth, and the fourth, in whose times we live, should break in pieces all these, and itself, with the brass, the silver and the gold, be "broken in pieces together" by that cornerstone, on which whosoever shall fall "shall be broken; but on whomsoever it shall fall, it will grind him to powder." Matt. xxi. 44. The materials of the entire image became under the stroke "like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. ii. 35.

The first four kingdoms are temporal; the fifth is eternal, all alike on this planet earth. The first four successively supplant and devour each its predecessor, until the stone destroys them all at a blow, and itself becomes the kingdom of the whole earth. In that "it brake in pieces the iron, the brass, the clay, the silver and the gold, the great God hath made known to the king what shall come to pass hereafter. And the dream is certain, and the interpretation thereof sure." Dan. ii. 45.

The learned know that the Assyrian kingdom was subdued and followed by the Medo-Persian under Cyrus and Darius, and the Medo-Persian was subdued by that of Alexander the Great, which did bear rule over the whole earth, and fell at last, together with all its predecessors, under the Latin, which awaits the doom of To-day in the coming Forever.

THE LATIN POWER TO BE FOLLOWED BY CHRIST'S KINGDOM.

With the Latin empire we are concerned. In the days of its first emperor, Augustus, our Saviour came to earth in the flesh to save the world; and in the end of its days, is coming again with power to judge the world, to destroy this sinful kingdom, together with "death and him that had the power of death, that is the devil;" and at the same time to make restitution of

all things, for his saints in the coming kingdom of God for ever.

The iron legs of the image stretch through the period from the overthrow of the Greek power to the days of the Christian emperors of Rome, in whom the clay was mixed with the iron of the image in the feet and toes. For the feet were displayed in the empire of the East, with Constantinople for its capital, and in the empire of the West, with Rome for its capital, under Constantine, the first Christian emperor, in whom commenced the union of the civil and ecclesiastical authority, which continued to the division of the empire into the ten kingdoms, answering to the toes of the image, and is found in them to this day, and must continue in them, according to the Scripture, until the powers of this world, both civil and ecclesiastical, give place to the coming kingdom of God.

"Are not these powers now under God's government?"

They are, and have ever been, and for ever must be. Hence we know that he will in due time purify the earth from the corruption of sin and death, and the crooked sceptre of the serpent, and give it according to his promise and oath to the Son of his love, the rod of whose power is a straight sceptre, with which he will dash these kingdoms "in pieces like a potter's vessel." Ps. ii. 9.

Many suppose that by his advent in the flesh our Lord smote the image; but then the feet were not formed yet, which is a plain anachronism; and the image also would remain standing *under* the blow of the stone, longer by three-fold than it stood *before* the blow, which is contrary to the letter and spirit of the figure. The four kingdoms have their seat on earth. The stone smites the image once in the feet, after all the members were fully developed, unseats these kings and annihilates their thrones, and "in the dispensation of the fullness of times," the stone itself fills the whole earth with "the fullness of Him that filleth all in all." Eph. i. 14, 23.

THE FOUR KINGDOMS TEMPORAL.

The vision of four ravenous beasts which rise up in order before the prophet Daniel, and successively devour one the other, represents the same empires already noted in the prophet's interpretation of the divers metals of the image; and they are also succeeded by the promised kingdom of God in the earth, while the kingdoms of the dream and of the vision are the same, of which the first four are temporal and the fifth, next to come, is to be eternal. There are peculiarities in the fourth of the vision belonging to our times worthy of particular notice.

The fourth empire of the image has in the feet and toes a mixture of clay with the iron, to which in the fourth beast nothing correspondent appears. And while the toes of the image and the horns of the beast correspond, nothing in the image answers to the last horn of the beast, "before which there were three of the first horns plucked up by the roots; and behold, in this horn were eyes, as the eyes of a man, and a mouth speaking great things." Dan. vii. 8.

All Jewry and Christendom alike understand by the fourth the Latin empire; and all Christendom—Latin, Greek and Protestant—by the toes and by the horns understand the division of that empire in the fifth century into "the ten kingdoms," so called; and Christendom, from the beginning to this day, understands by the last horn of the fourth kingdom that power called in Scripture "Anti-Christ," "the man of sin, the son of perdition;" the creature having "two horns like a lamb, and he spake as a dragon." And furthermore, among those of all ages and denominations who have attended carefully to the testimony, it is on all sides agreed that this evil power springs, or will yet arise out of a strong element in and among the kingdoms once embraced in the Latin empire. Thus far it is generally agreed. But now come differences. The Latins and Greeks think this evil power is yet to appear for three and a half years; and many

Protestants with them. Others see "that wicked" in full power for more than a thousand years already, while many others know not what to think.

WHILE THE LATIN IS HERE, CHRIST'S KINGDOM IS TO COME.

Such is the accord on this topic among the learned, and such is the discord. Now, what saith the Scripture? "These great beasts, which are four, are four kings which shall arise out of the earth; but the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever." Dan. vii. 17. The fifth succeeds the fourth, whatever its last form may be. These kingdoms follow each other as one, two, three, four, five follow each other. The first four are circumscribed and temporal; the one to come is celestial, universal and eternal. There is reason to believe that we are living in the times of the kingdoms proceeding from the head of the Latin empire, even of that little one "before whom there were three of the first plucked up by the roots." For the throne of the Latin empire was overturned A. D. 476, and out of its fragments came about that time the formation of the many kingdoms of Western Europe now on the stage. Among them, three centuries later, a little one arose, having a great voice and power to make war with the saints and to prevail against them. Whatever dynasty this may be, whether present, as some believe, or yet to arise, as the Latins and the Greeks hold—whether a person or a succession of persons—this formidable power, though waning, neither yields nor gives place to any other until the kingdom of God comes! This formidable power reigns over the nations of the earth, and will continue to reign to the end of the kingdoms of this world, to the end of the four beasts and of the metallic image, and "till the times of the Gentiles be fulfilled." For, saith the prophet, "I beheld, and the same horn made war with the saints and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of

the Most High, and the time came that the saints possessed the kingdom." Dan. vii. 21.

Therefore, whoever this wicked may prove to be, the kingdom of God and of the saints does not go before him and anticipate his reign, but finds him reigning when it comes. The fifth and everlasting kingdom holds no fellowship with the four preceding kingdoms, neither does it steal upon "the little horn," but it comes upon him in judgment, slays him suddenly, and destroys his body in the burning flame. Dan. vii. 9–11; 2 Thess. i. 7; ii. 8. Therefore, the fifth, which is the kingdom of God, remains to come, so long as the fourth continues here.

In the days of our Lord's ministry all Jewry understood, as all Christendom does now, that the power which answers to the fourth kingdom is the Latin, to which they were under tribute. The Latin made war on the saints of Jerusalem, and ruled over them and over their holy places. The Jews were anxiously looking for the promised Messiah, not only to deliver them from the Latin yoke, but to give them the kingdom of this world for their national inheritance. No difference existed among Jews as to their being the saints and the Latins their oppressor; while among Christians a great difference exists on these two points. Yet all Christians and Jews agree that Christ, the Saviour, will crush the head of the oppressor, strip him of all power and give the wide dominion of the earth to the saints. The Jews were led by envy to crucify the Prince of Life, and possibly Christians are likewise guilty of offence in supposing the Popedom, all covered with wars and with blood, possesses the promised kingdom of God—that the Popedom, all torn with dissensions and covered with leprosy of the faith, contains the promised kingdom of glory in its incipiency. That it contains Anti-Christ is more probable.

For Anti-Christ, the peculiar horror of the earliest Christian centuries, belongs only to the Gospel times and to the Gospel lands. It must spring from its incipiency among the kingdoms

of the disrupted Latin empire, and grow to uproot some dominions and to tyrannize over the others, until it towers above the nations; for Daniel and his interpreters find in the metallic image and in the four beasts the four several monarchies which, since this prophecy, have ruled the nations, and must rule until the Eternal King comes with glory to regenerate this habitable globe. The prophet is explicit upon the point that the image and the beasts represent the kingdoms of time from his day unto the coming kingdom of the saints—a kingdom which has neither bound nor end. Dan. ii. 44, 45; vii. 13, 14. The prophet affirms it (Dan. ii. 44, 45), and reaffirms it three times in verses 17 and 18, in verse 22; and in verses 26 and 27 of his seventh chapter. Therefore the kingdom of Anti-Christ belongs to the Gospel dispensation; and the kingdom of Christ belongs to the dispensation which shall follow on the overthrow of the Anti-Christ, according to Daniel the prophet, and to the apostles Paul, Peter and John.

Does not our Lord himself intend the same thing, saying, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled?" and adding, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi. 24, 31.

THE ANTI-CHRIST (*Ὁ Ἀντίχριστος.*)

The importance of this view induces me to enlarge upon the Anti-Christ, who or whatever that may be—a person, a dynasty, a hierarchy, or a state and condition of the churches.

I. Whether one or all of these, the Anti-Christ rises and rules in Christendom, not Heathendom—rises in and rules over the disrupted Latin empire, with its progeny.

II. The Anti-Christ, as the name signifies in the Greek tongue, comes *for* Christ, in place of Christ, and yet *against* Christ, as the word in English means.

III. The Anti-Christ is identical in character, time and place

and end with "the Man of Sin," "that wicked," foretold in 2 Thess. ii. 3–8, and with that creature having the horns of a lamb and the voice of a dragon, described in Rev. xiii. 11–18; and with that woman in Rev. xvii., xviii.; and also with the last horn of the fourth beast. Dan. vii. 8, to the end.

IV. Anti-Christ shall prevail and rule from the time of his manifestation till Christ comes "the second time, without sin, unto salvation." Heb. ix. 28; 2 Thess. ii. 8; Dan. vii. 9–14; 2 Thess. i. 7, 8.

I. *Anti-Christ rises and rules in Christendom, not Heathendom.*

John alone in Scripture uses the name Anti-Christ; first, as follows: "Little children, it is the last time; and as ye have heard that *the* Anti-Christ shall come, even now are there many Anti-Christs, whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, no doubt they would have continued with us; but they went out, that they might be made manifest that they were not all of us." 1 John ii. 18.

This declares the *Anti-Christ shall come* in the last time; and that it is already the *last time*, because there are many Anti-Christs even now—confessors but not followers of Christ. In all ages "many" called for Christ are living for the world. They are not one, but many. They have one name and follow another, whereby they depart from the faith of true disciples, and make manifest that while with us "they were not of us." The Anti-Christ was both a *person* to come and a present *spirit* pervading many in John's day.

Again, the apostle, speaking of spirits and false prophets, says: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of the Anti-Christ, whereof ye have heard it *should come;* and even now already *is it in the world.*" τοῦ Ἀντιχρίστου. 1 John iv. 3.

Here the apostle speaks of the Anti-Christ as a manifestation that

"should come" of the spirit of error already present—the spirit of the world, which worldlings will encourage and hear, while they will not listen to the spirit of truth. The prince of this world never will confess Jesus Christ about coming in the flesh, neither will he suffer any child of man to do it if he can prevent. The children of God resist the worldlings and their master, "false apostles, deceitful workers, transforming themselves into the apostles of Christ." 2 Cor. xi. 13–15. These all hear the world, its promises, prospects and gains; and the world hears them; hears them *For*-Christ and his apostles, when they are not, but are deceivers.

Once more St. John says: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh; this is the deceiver and the Anti-Christ." 2 John vii. *Ἐρχομένος, is coming,* occurs above forty times in the New Testament, and always includes the idea of the future, and not of the past: *Ὁ δὲ ὀπίσω μου ἐρχομένος,* "He that cometh after me." Matt. iii. 11. *Τον ὑιον τοῦ ἀνθρώπου ἐρχομένον,* "the Son of man coming in his kingdom." Matt. xvi. 28. *Χρίστον ἐν σαρκὶ ἐληλυθότα,* "Christ having already come in the flesh." John iv. 2. *Ἐληλυθότα* is the second perfect participle conveying the idea of the past, with the present time in the action—an idea not easy to express, yet highly important to describe the Anti-Christ, who denies Christ's being in the flesh. Altogether, from this apostle we learn that a *personal* Anti-Christ should in the last time appear, *the spirit* of which was even then working in nominal Christians. "Who is a liar, but he that denieth that Jesus is the Christ? He is the Anti-Christ that denieth the Father and the Son." 1 John ii. 22. This is not to teach that the Anti-Christ is a heathen, but that in the name of Christ he denies that Jesus *is* the Christ, the heir of all things, the earth and its heavens; denies that Jesus is coming—*εν σαρκι*—in the glorified flesh, to possess and to reign over all the earth with a sceptre of righteousness for ever, as appointed of the Father. This one denieth the Father and the Son.

Some are confident that the Latin cannot be the Anti-Christ because he teaches and preaches "Jesus Christ to have come in the flesh." Douay Bible. But does he hold that Jesus Christ *is coming in the flesh?*—*ἐρχομένον ἐν σαρκί.* The Latin is looking watchfully for the coming of Anti-Christ in the flesh, to break the Latin sceptre and overthrow the pontific hierarchy. But he is insensible to the second coming of Christ in the flesh. His anxiety is to eschew the power of the Anti-Christ in this world and the flames of purgatory in the next. This done, he is secure on the throne in this life, and certified of translation into heaven when this life is ended.

His doctrine does not confess that Christ is coming in the flesh to govern the earth, but rather says, "We will not have this man to reign over us. While here, we rule for him."

The doctrine of Christ's coming again to reign over the earth is vain according to the Latin and Greek traditions.

II. *Anti-Christ in Greek is for-Christ.*

By the testimony of John, Anti-Christ in his day was a spirit of error among the churches, which led some in the name of Christ to worship and to serve the world; which spirit should in the last time become politically and personally embodied. And now it appears, from the meaning of his name in Greek, that when manifested, whether personally or politically, the polity and the person must ostensibly be *for* Christ, and yet really opposed to Christ.

Anti in English is opposite, against, contrary to, but not so in Greek. In the Greek Testament the word occurs twenty-five times. Twenty times it is translated, and five times, joined to Christ, the word is not translated, but it is read in English Anti-Christ. Were the prefix anti before Christ translated, as in the score of times in the New Testament it is, *for, in place of, instead of,* and never *against,* it furnishes the very name and title of a great organized body, having a crowned head with keys in hand, known of all Christendom as the vicar of Christ, who,

for and in place of Christ, assumes to govern the nations upon earth. Thus in Greek, Anti-Christ means *for Christ*, which this person and kingdom claims to be, and in English the same word means *against Christ*, which many understand that power to be.

III. The Anti-Christ is identical with "that wicked" (2 Thess. ii. 8), and with the lamb of a dragon voice (Rev. xiii. 11), and with that woman revealed in Rev., chs. xvii., xviii.

The Spirit by St. Paul warns the Thessalonians of the forthcoming apostasy or falling away, and of that man of sin to be "revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he, as God, sitteth in the temple of God, showing himself that he is God—even him whose coming is after the working of Satan with all power and signs and lying wonders; *that wicked*, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." 2 Thess. ii. 3–9. This language denotes the personal Anti-Christ to come after the falling away, and to have his seat in the house of God, showing himself, not against, but in place of God, and exalting himself above all kings and rulers—of whom Scripture says, "Ye are gods," and issuing decrees contradictory to the commandments of God.

THE ANTI-CHRIST IN THE LATIN EMPIRE.

His coming is after the working of Satan "with all deceivableness of unrighteousness," the last effort of the serpent's craft, seeming to be righteous, while seeking the ruin of those who believe his lies. Whatever person or polity is intended in this language of the Spirit, the polity or person comes into action after the "*falling away from the faith* first;" and still later, after the existing power which then hindered its manifestations should itself "be taken out of the way." The apostle refers delicately to that obstacle, saying, "Remember ye not that when I was yet with you, I told you these things. And now ye know what withhold-

eth, that he might be revealed in his time." For, as John testifies of a spirit of Anti-Christ, the precursor of the coming deceiver, so Paul adds in this place, "For the mystery of iniquity doth already work, only he who now letteth will let (stoppeth, will stop) until he be taken out of the way." He does not name the obstacle, for they knew it well, and the coming of the man of sin in time must be delayed and withheld until this hinderance should be removed. "And then shall that wicked be revealed (*i. e.*, displayed in form and rule with the power and craft, the signs and lying wonders of Satan), whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." The Lord shall waste the strength of this deceiver by the spirit of his mouth, which is the word of God in the holy Scriptures, and shall destroy him with the fiery flames attendant on his coming, "to be glorified in his saints, and to be admired in all them that believe." 2 Thess. i. 8–10. This end in time and manner is precisely the same with that of the fourth kingdom and last power of this world, according to the Scripture. Dan. vii. 9–11.

THE NUMBER 666.

The thirteenth chapter of Revelations presents the ten-horned beast, which is the fourth kingdom of Daniel's vision, and also another lamb-like creature, "who spake as a dragon." "Here is wisdom, saith the Spirit. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred threescore and six." Rev. xiii. 18.

The Greek alphabet being used for Greek numerals, it was usual in the age of the apostles to express familiar names by the sum of the numerals in the name, adding the value of each letter in the name together to compose the sum total of the name. The name of the beast, whether ten-horned or two-horned, is the same Roman, and is, moreover, the number of a man, the bishop—the king; the sum of the letters of whose name is 666.

IRENÆUS—LATEINOS.

Irenæus, who flourished nearly three hundred years before the disruption of the Latin empire, is the only one I have known who attempts to decipher the mysterious name in the recorded number. Born a Greek, educated in Smyrna, a disciple of Polycarp, who was a pupil of St. John the Apostle and author of the Apocalypse, he was bishop of Lyons in France, and by each of these conditions was well qualified for this task. He suffered martyrdom A. D. 203. With all the Fathers of the early Church, he held the Latin to be the last of this world's kingdoms, in whose utter ruin the world itself will perish. He supposes that in the apostasy of the last times a king shall rise who will claim to himself the obedience and worship of all nations, and by lying wonders will deceive the whole world, on which account the flood of fire will deluge and destroy the earth. "Things being so," says Irenæus, "and in the Scriptures this number, 666, being recorded, and *this testimony being exhibited by those who saw the face of John the Divine* (Polycarp was one), it is reasonable to look for a name whose number, according to the Greek reckoning of the letters in it, is 666. And seeing many names are found containing this number, it is well to inquire which among them he will bear who is to come in the final apostasy."

Irenæus enumerates several—Evanthus, Lateinos, Teitan and others—containing the requisite number, 666. Both the first and third are heathen; the first a name of Bacchus, and the last of Titan the Giant. Neither one of these, nor of their fellows, except Lateinos, has any connection with the empire, or with the Church or its apostasy. Lateinos is the Greek name of the fourth beast of prophecy. Its letters count the number of his name, which is "the number of a man, and his number is threescore and sixty and six"—the man that with piercing eye and a terrible voice lords it over the heritage in the name of Christ. "The name Lateinos," says Irenæus, "has the number, 666, and

is probably the one, since the last kingdom to come on earth has this name. For they are Latins who now reign; but in this we will not glory."—*Iren. Ad. Her.*, B. 5, ch. 30.

$$\begin{array}{cccccccc} \Lambda & \alpha & \tau & \varepsilon & \iota & \nu & o & \varsigma \\ 30 + & 1 + & 300 + & 5 + & 10 + & 50 + & 70 + & 200 = 666. \end{array}$$

Observe that the Greeks spell Dareios, Teitan, Lateinos and others, where the Latins spell without the *e*—Darius, Titan and Latinus. Some doubt the bishop of Lyons, as if he did not know how to make out the case without putting in epsilon, but he knew Greek.

THE FATHERS.

That Anti-Christ should arise in the Latin empire was the universal expectation in the second, third and fourth centuries. Eusebius says that about A. D. 200 the coming of the Anti-Christ was in the mouths of all. Tertullian of that age says, "We Christians are under a particular necessity of praying for *the emperors* and for the continued state of the empire; BECAUSE WE KNOW that dreadful power which hangs over the whole world is retarded by the continuance of the time appointed for the Roman empire."—*Tert. Apol.* 31. Tertullian and his companions could "know" by tradition that the power of the emperors and the unity of the empire was "that which letteth," was the obstacle in the way of the coming man of sin—"that wicked." St. Cyprian, fifty years later, or A. D. 255, says, "Anti-Christ's impious time begins to approach; Anti-Christ threatens; Christ defends; Anti-Christ comes; Christ comes upon him." They mistook the times, but not the seat of the Anti-Christ. They certainly supposed that the reign of the Anti-Christ would last only three and a half solar years, and be followed by Christ's reign, as in the following extract from Cyril of Jerusalem, A. D. 350. He is saying the *apostasy* has come, and the Anti-Christ, that abomination of desolation, should be looked for, "who shall seize upon the power of the Roman empire and falsely style him-

self the Christ. This Anti-Christ comes when the times of the Roman empire shall have been fulfilled and the end of the world draws near. There shall rise ten kings of the Romans, reigning in different parts perhaps, but all about the same time; and after these Anti-Christ shall arise, the eleventh king, who by his magical craft shall seize upon the Roman power and the power of the kings who reigned before him. Three shall he humble, and the remaining seven shall he keep in subjection to himself. At first, indeed, he will wear a show of kindness, as though he were a learned and discreet person of soberness and benevolence. And having, by signs and lying wonders of his magical deceit, beguiled the Jews, as though he were the expected Messiah, he shall afterward characterize himself by all kinds of excesses of cruelty and lawlessness, so as to outdo all wicked and ungodly men, and especially against us Christians by a spirit ruthless and murderous, crafty and merciless. And he shall perpetrate such things for three years and six months only; and then he shall be destroyed by the glorious second advent from heaven of the only begotten Son of God, our Lord and Saviour Jesus Christ."—*Lib. of the Fathers; Cyril's Lectures*, p. 190.

BABYLON THE GREAT.

How far these ancient prophecies, fears and anticipations of the primitive Church are fulfilled in the history of the world, of the Roman empire and of the Church, it would seem invidious more particularly to declare; but this much has appeared to be necessary for the proper comprehension of the subject, and to open up the last stage of the action of this marvelous power in Babylon the Great. Babylon was the capital and representative of the entire kingdom designated by the golden head of the image, and by the first beast, like a lion, in Daniel's vision. It is the apocalyptic polity and name of the entire kingdom designated by the feet and toes of the image and by the ten-horned beast of Daniel and of the thirteenth chapter of the Apocalypse.

The Assyrian carried Judah into the seventy years' captivity; the Latin carried Judah into that captivity from which he has never yet returned. The name is often mentioned in terms by the prophets applicable to both, and sometimes mainly applicable to the Latin. We, however, confine our attention to it in the language of the New Testament, where the name occurs seven times—twice in Matt. i. 17, meaning the city on the Euphrates; a third time in 1 Pet. v. 13, of uncertain import; again in Rev. xvi. 19, and xvii. 5, and in xviii. 10 and 21, where it is the Babylon of our theme.

Like the apostasy and Anti-Christ, the New Testament Babylon belongs only to Christendom. Babylon excludes Jews, Mohammedans and Pagans. It is a corrupt Christian polity, seated among the kingdoms of the disrupted empire, counting one among them, and swaying its sceptre through and over them all. "And I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, ... and upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." Rev. xvii. 3–6. This beast is the fourth or the Latin kingdom, and the woman seated on him "is that great city which reigneth over the kings of the earth." Rev. xvii. 18. "She shall be utterly burned with fire; for strong is the Lord God who judgeth her." And seeing the smoke of her burning, heaven and the apostles and prophets are called to "rejoice over her; for God hath avenged you on her." For by her "sorceries were all nations deceived; and in her was found the blood of prophets and of saints, and of all that were slain upon earth." Rev. xviii. 8, 20, 23, 24. Similar to this is the end of the last horn described in Dan. vii. 8–12.

CARDINAL BARONIUS.

The question is, Who is meant by Babylon? Who rides in power over the fourth kingdom in its sundered form and last estate? Who is this mother of harlots? The Scripture answers itself: "And the woman which thou sawest is that great city which reigneth over the kings of the earth." Rev. xvii. 18.

This answer is explicit. Nothing could be plainer. One city did reign at that time over the kings of the earth and for centuries after, and during subsequent centuries has reigned with mighty power, and does reign to the present time; and one city only. Yet the fact that in her overthrow "was found the blood of all that were slain upon the earth" proves that her name stands for the wide empire of this world subject to her sway. The name designates not only the seat of the throne, but the polity subject to it in all the earth.

Cardinal Baronius, the official historian of the Roman Catholic Church, says, "That Rome is known by the name of Babylon in the Revelation of St. John is confessed by all, as I may say, in hyperbole, since there are some who by Babylon understand the universal realm of Satan. Moreover, that Rome is signified by Babylon, one must confess, however unwilling he may be."—*Bar. Ann.* vol. i., p. 380. From this the cardinal proceeds to draw a proper distinction between the adulterous city of old and the saintly church in it. The Church in Rome of the apostolic age was a pattern of virtue, faith and piety. Paul gives it unqualified praise. Weak, in the heart of the great pagan world, the Church at Rome was strong in the Lord. But when, through the Christian emperors, lifted up to power, it learned to domineer and to claim jurisdiction, once solicited as a favor. "The Church," says Baronius, "ought to be itself regarded as a different thing from the place where it is said to be gathered. Now can any one even dream of finding the Roman *Church* called by the name of Babylon, but only the *city?*"—*Bar. Ann.* vol. i. p., 380.

The city, therefore, and not the Church, is to be "burnt with fire;" "thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all." Rev. xviii. 21.

God is great. He will judge not Babylon only, but the whole earth. Heaven will rejoice over her smoking ruins. The holy apostles and prophets may and will rejoice when they behold the adulterous city and the idolatrous realm go down like the great stone which the mighty angel took up and cast into the sea, to be found no more at all, "for God hath avenged you on her." Rev. xviii. 20. God be praised! her judgment is just. Because she is blind and naked, and neither knows it nor the time of her visitation, because she is under strong delusion, believing herself to be the kingdom of God on the earth, the infallible judge to open and to shut the gate of heaven, because she is deceived by the old serpent and the Anti-Christ with her, living wantonly together, and "behold, the judge standeth before the door," because she glorifies herself, as "the eternal city;" "she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and sorrow." Rev. xviii. 7.

BABYLON THE UNIVERSAL REALM OF SATAN.

They therefore are in the right "who, by Babylon, understand the whole realm of Satan;" that is, not one city only with its departments, not one polity only, however organized and ramified among the nations under one visible head, but this world together with its prince judged already (John xii. 31; xvi. 11), and awaiting the time of execution. As saith the prophet Jeremiah: "I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware. Thou art found, and also caught, because thou hast striven against the Lord." Ch. l. 24. "The nations have drunken of her wine, therefore the nations are mad. My people, go ye out of the midst of her. . . . As Babylon hath caused the slain of all the earth to fall, so at Babylon shall fall

the slain of all the earth." . . . The book of this prophecy, bound to a stone, was cast into the midst of the Euphrates, saying: "Thus shall Babylon sink, and shall not rise from the evil that I will bring on her." Jer. li. 7, 45, 49, 63.

THE CHRISTIAN REPUBLIC.

We have now presented Anti-Christ as "the mystery of iniquity," working freely in the apostolic age, and leading into the apostasy, which all the eminent authors in the end of the fourth century admit sorrowfully to have then come already. And to this admission many of them add the conviction that the Anti-Christ which should follow was on the throne in the person of the Arian emperors. And some among them draw the inevitable conclusion that the Anti-Christ having come, the Saviour ought to be at once expected as he was by the Thessalonians in the day the apostle addressed them his second epistle. Among these writers are Athanasius, Saints Hilary, Basil and others. These writers run into the common error of interpreting prophecy in a sense applicable to their own time, but they faithfully present the order of events. The mystery of iniquity wrought, and the spirit of error prevailed over Christendom like a flood of many waters in the end of the fourth century. Many seemed to see Anti-Christ, whose short reign of three and a half years was to be followed by the coming of the Lord.

In our first part we have found the spirit of error and mystery of iniquity coming into the body of the visible Church, and getting absolute possession and control of its œcumenical councils; and after due time developing a head of the Anti-Christian body in the personal Anti-Christ, high and lifted up above all the kings of the earth, pulling down one and setting up another, to be wasted at last in the consuming breath of the Lord, and to perish "in the brightness of his appearing." It remains yet to understand the connection of this power with Babylon the great.

THE GREAT HIERARCHY.

A well known polity adapted to universal government, and compounded of ecclesiastical, civil and military elements, is sometimes emphatically, whether justly or not, called "the masterpiece of Satan." Supposing this denomination just, the maker of the polity is its ruler and king; and nothing could better demonstrate the craft and malignity of that enemy than to build this city and tower of strength in Christ's name, and through it to bring on Christianity the reproach of the cruelties, corruptions, idolatries, crusades, persecutions, wars, dissensions and divisions wrought and perpetrated in this ecclesiastical name since the tenth century, all undertaken and waged and endured by servants of the prince of this world for his glory, under the delusion that from the chief pontiff to the humblest sufferer they were laboring and were sacrificing heretics, Mohammedans and heathen for the glory of God and for the salvation of men. Language is feeble to express the magnitude of the evil.

Babylon, the chief city of the realm, from which goes forth the law of Anti- and For-Christ into all the world, is his recognized and acknowledged residence. No more need be said. The prophet Daniel discourses in plain terms of the course of empire from his day to the end of the world, and to the incoming of the everlasting kingdom of Christ and the saints, showing in these last days the rise and reign of the Anti-Christ unto the coming of the Lord. The apostles Paul and John delineate many striking features of this extraordinary power, which are exhibited before all eyes. The learned of the early centuries of the Church agree, with one voice, to the testimony of the coming Anti-Christ, and of his reigning, the terror of all nations, until Christ returns to govern the ransomed earth.

These things are noted in the Scripture, and are set for signs in the transparent firmament of heavenly truth, which he that runs may read, and govern his steps accordingly. "When ye see

a cloud rise out of the west, straightway ye say, There cometh a shower. And so it is. And when ye see the south wind blow, ye say, There will be heat. And it cometh to pass. How is it that ye discern not this time?" Luke xii. 54. The blessed Jesus himself asks, "How is it, that ye discern not this time?"

We are living when Anti-Christ should come, "whereby we know that it is the last time." John ii. 18. We are dwelling among the nations and tongues and peoples of his wide realm. It need not surprise one to understand by "Babylon the Great" the universal realm of Satan. For the prince of this world will keep his throne till the Lord Jesus comes from the right hand of power to dispossess the usurper—comes, not, as some suppose, to rebuild on its old foundations this Jerusalem, and to enrich the circumcised in the flesh with the spoils of the Gentiles and with the government of the nations, but to dispossess our enemy and to make all things new. "Oh come, ye predicted ages of righteousness and love, for which we daily pray, and for which the faithful have so long yearned." "For since the times of our whole hope," says Tertullian, "are by the sacred Scriptures fixed in and cannot be placed before the coming of Christ, our desires pant for the end of this age, and the passing away of the world in the great day of God."

It need amaze no one that the rulers and people of Babylonia follow the prince of this world to-day, seeing the chief priests and rulers of Jerusalem did in their day; even the ancient chosen people of God did, who scrupulously maintained the law, offered the morning and evening sacrifices in the temple, and observed the Sabbath day, while they condemned and crucified the King of glory. They did, and still do, prefer Barabbas to Christ. And by the same rule the nations of the Popedom may prefer the traditions to the plain letter of God's word, the Anti-Christ for their ruler to the Lord Jesus Christ, and the Virgin Mary to the only Mediator between God and men. Men may, and by a majority they do, choose to indulge in the profanity and the license

of the prince of this world, rather than take on them the yoke of the meek and holy Jesus, and to obey the royal law.

This is not the flattering picture our age is wont to draw for itself; but it is faithfully traced from lines noted in the Scripture of truth, and may, moreover, be photographed to the life in the ecclesiastical unrest, the political upheaving, the abounding of iniquity, the shaking of the union between Church and State among the nations, reported from all sides in the daily news. "So thou, O Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Ezek. xxxiii. 7.

The mystery of iniquity, the Apostasy, the Anti-Christ and Babylon the great are Scripture names of realities now living, or yet to live, under the Gospel dispensation. Neither the names nor places nor characters are of human invention; they are by the holy Word declared to belong to this generation in Christendom. And no mortal can be at home in Babylonia and breathe its air and not partake of its spirit, any more than one could dwell in Jerusalem and hear Jesus preaching in the streets, without misapprehending both the time and the character of his kingdom. Rulers and Pharisees mocked him then, and now they make light of his truth, neither do they regard his coming.

Few consider the import of these prophecies. They who regard them seriously take them to declare a coming millennium. The multitude neglect them as a hidden mystery. A few understand them as teaching the end of times, in the coming of the Son of man in a cloud from heaven, even so as he went up into heaven; coming to make an end of times and of this sinful kingdom; to make all things new, and to "judge the people righteously, and govern the nations upon earth. Then God shall bless us, and all the ends of the earth shall fear him." Ps. lxvii. 4, 7.

CHAPTER IV.

THE DISPENSATION OF THE SPIRIT.

Responsible for opinions and our faith. The Holy Comforter. Teacher, not the ruler. The guardian and guide. John the Baptist. That prophet. Elias to come after John. To restore all things. Eli-Jah, the restorer. Jesus leavens the whole creation. The millennium. An invisible state. Gog and Magog, also in Ezekiel. Groping for the kingdom in this world. The holy epic of six thousand years.

THE ways of God are wonderful and past finding out, only as they are revealed in his works and in his word. He gives man understanding, and calls the children of men to learn of the doctrine by doing his will. The law excuses no one for breach of the law on the score of ignorance, although the ignorant shall be beaten with few stripes, while the enlightened transgressor shall be beaten with many stripes. Luke xii. 47. Being all taught of God, we are individually responsible to God for the exercise or the neglect of our understanding. "For we shall all stand before the judgment-seat of Christ; . . . . every one of us shall give account of himself to God."

PERSONAL RESPONSIBILITY.

Individualism is by the hand of our Maker impressed on every countenance, voice, gait, mind and heart of earth's inhabitants. Every soul of man, however degraded, is personally accountable to God. The exercise of private judgment is a right of human nature and of common sense, to be exercised, as all our rights are, in the fear and love of God, with deference to the rights of others. This right, recognized by the Scriptures, is to

be exercised under our obligations to humanity and our personal responsibility to God. The Holy Spirit, by the apostle, calls on the Corinthians to exercise it in regard to his own words, saying: "I speak as unto wise men, judge ye what I say." 1 Cor. x. 15. And now Anti-Christ, contrary to the Scripture, is teaching his followers obediently to receive, without judgment, all the canons of the councils on pain of Purgatory, and the decrees of the infallible Pontiff on pain of anathema. The possession of this right does not justify its abuse in the wanton breach of discipline and good government; but the right is essential to personal responsibility, from which men are apt to shrink, whether amid the thick fight in the forefront of the battle or in refusing to follow a multitude into error. This right is essential to them who take Abraham for their father, while they forsake Chaldea, and who take the visible Church for their mother, while they escape out of Babylon. Some excellent men, distracted amidst the sectarian strife of Christendom, have actually taken refuge under the sceptre of the ostensible vicar of Christ and his hierarchy; it is so comfortable to become relieved of all responsibility in forming their own opinions, probably forgetting that they are responsible for that.

While the Lord Jesus walked with his disciples in the flesh, he was himself their teacher and guide, and he left it with them to understand his truth. They took the kingdom which he preached for a kingdom of this world, even to the day of his crucifixion. He knew it well and suffered it. He taught them plainly that his kingdom is not of this world, but after the resurrection from the dead. Matt. xx. 19; xxiv. 28. "They understood not that saying, and were afraid to ask him." He knew their blindness to his suffering in the flesh, and to their suffering with him; their misapprehension of his present office and of his future reign. Yet he left them to form their own opinions and freely to act on them, whether they forsook or followed him; whether one sold him for silver, or another denied him, or another stood

by him at the cross, or others followed him to the sepulchre. This is our great lesson. Jesus preaches the truth; it is our part to receive and to understand it. But "if any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him."

THE COMFORTER.

On the eve of parting with his disciples, the Lord promised to return again and to receive them to himself, and in the mean time to send them the Comforter, "that he may abide with you for ever, even the spirit of truth, whom the world cannot receive, because it seeth him not. He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. He will guide you into all truth. He shall testify of me. He shall glorify me; for he shall receive of mine, and shall show it unto you. It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness and of judgment: of sin, because they believe not on me. Of righteousness, because I go to my Father, and ye see me no more. Of judgment, because the prince of this world is judged. When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak. And he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." John xiv. and xvi. This conversation fits the separation of the Lord from his disciples in his death, and his coming to them again in his resurrection; but at that time he did not receive them to himself; at that time he did not send the Comforter. Therefore the language shows that the departure of which he spoke was not only three days' separation from them in the grave, but the whole period from his ascension into heaven in the cloud to his coming again from heaven with

clouds. "For if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." This settles the meaning of "the little while," which the disciples canvassed among themselves, saying, "What is this he saith unto us, A little while and ye shall not see me; and again a little while and ye shall see me, and, Because I go to the Father?" Jesus knew they wished to ask him of this, and without explaining he re-affirmed it with a reference to the resurrection joy, when "your heart shall rejoice," though "in the world ye shall have tribulation."

THE TEACHER, NOT RULER OF BOND AND FREE.

In this heavenly conversation, delineating the office of the Comforter for the consolation of his disciples during his absence, not one word is spoken of "the kingdom of grace," or of the Comforter's exercising dominion or a controlling power over them, or ruling them individually, or, as Christ's body, the Church. The Comforter is promised to come and *abide* with them for ever—that is, with them, and with all them also who believe on Jesus through their word. He is promised to be their counsellor, friend and comforter in this present evil world, to continue with them until Jesus returns. Nothing is said of his governing them or commanding them, but only of his guiding and teaching them, and helping their infirmities. He is not to relieve the disciples of the responsibility of forming and obeying the convictions of their own judgment, but to *assist* them to form a right judgment and to obey it in all things.

Some have thought the promise was made and kept to the apostles exclusively; others have extended the promise to all the ministry ordained by episcopal hands; others still hold that all grace comes from heaven through the hands of one bishop, and of them on whom he has laid his hands. But God's Spirit of promise pervades all heaven, as the air all earth, refreshing, rejoicing and strengthening the believer in Jesus. A free gift to

every one who seeks it, God gives the Holy Spirit to them that ask him—gives, as he listeth, through channels of his appointment, the ministry and ordinances of the Church, the reading and hearing of the Word, and through meditation and prayer. Not inherited, the Spirit is communicated; slighted, it is grieved; despised, it goes away, still bearing witness and saying, "Be ye sure of this, that the kingdom of God is come nigh unto you." Luke x. 11.

THE GUARDIAN OF GOD'S CHILDREN.

On the Pentecost following our Lord's resurrection the promised Comforter came with the sound of a mighty rushing wind from heaven, and rested upon the disciples in the form of cloven tongues, as of fire; and they began to speak with other tongues, as the Spirit gave them utterance, the wonderful works of God. This beginning of the work of the Spirit continues to this day in some form, and will abide till the Lord Jesus comes a second time to earth from heaven, to change the living and to awake the sleeping dead. From that time forward the Spirit of the Lord ceases to strive with man; grace reigns through faith no longer. For then, faith being swallowed up in vision, and death in victory, the mission of the Spirit to testify of Jesus ends in the manifest glory of the great God and our Saviour Jesus Christ coming in person to judge the earth.

Therefore, the fact that the Comforter is here to-day is proof that Jesus, in his own person, is not here. For the Spirit is here in place of Christ, to be the guide and teacher of the disciples in the Master's absence, as he said: "I will not leave you comfortless (ὀρφανούς, orphans), I will come unto you." The Comforter is here to testify and warn, not to govern with power; to teach, not to dictate and overrule; to reprove the world, not to *control* the world by might, neither the Church nor any member of it. He is come to sanctify and to prepare a people for the heavenly King, who is about to come to govern the nations upon earth.

The Comforter is here, not to bear rule, but to counsel and advise the *rulers*, that they may govern wisely. The apostles in council at Jerusalem enacted concerning the Gentiles keeping the law of Moses, "as it seemed good to the Holy Ghost and to us." The Spirit puts right thoughts in our heart and words in our mouth; gives counsel and strength for every good work, and leads Christ's followers into all truth with exceeding joy.

JOHN THE BAPTIST.

God raised up John the Baptist according to the flesh to mark the time of the Gospel, to set a plain and visible boundary between the past and the current dispensation; between the King's coming in the flesh and his appearing in glory; between the kingdom announced and the kingdom come; even between the King's message by the voice of his heralds and by his own voice with visible majesty, declaring his righteousness and truth before all people, quick and dead.

The coming of the Lord Jesus in the flesh to suffer and to die for the redemption of his people, was heralded by John in the wilderness, who disregarded the appetites of the flesh, the fine clothing of courts, the speech of flattering lips, and neither toiled for bread nor wrought miracles, but only preached the promised kingdom of God at hand, and urged the hearers to repent, to change the aim of their life, and to seek first the kingdom of God and prepare for its coming. As many as believed the prophet's voice were baptized of him, confessing their sins and their faith in this precious news. For the people, heavily burdened under the Roman yoke, flocked in multitudes to John, whose name being interpreted is GRACE, to be baptized of him in Jordan, preparatory to their reception of the coming kingdom.

Jesus himself being baptized of John, withdrew into the wilderness until after John was cast into prison, when he began his own ministry, also saying, "Repent, for the kingdom of heaven is at hand."

THAT PROPHET.

From Herod's prison John sent two of his disciples to Jesus to ask, "Art thou he that should come, or look we for another?" Matt. xi. 3. This signifies looking for another with uncertainty, and brings to mind the questions of those who were sent from Jerusalem to inquire of John himself, "Who art thou?" He confessed that he was not the Christ nor Elias. And they asked again, "Art thou that prophet?" And he answered, "No." And they asked him, saying, "Why baptizest thou, if thou be not the Christ, nor Elias, neither that prophet?" John i. 21–26. Here is a mystery not yet satisfactorily discussed.

John among them born of women had no superior, yet he must exercise his judgment in matters of faith like the least amongst us. Therefore his two disciples returned to the prison with an answer from Jesus by no means explicit, referring John to his miracles, of which the messengers were eye-witnesses, also to his Gospel and to the blessing on such as shall not be offended in Jesus. But the answer does not forbid looking for another; it neither accepts nor excludes the idea of looking for another. It leaves the question open, which one word had been enough to shut were there not another yet to come.

After these messengers of John were departed, Jesus discoursed concerning John, exalting him above all the prophets, but asserting "that the least in the kingdom of heaven is greater than he." By which the *tradition* would teach us that the feeblest believer under this Gospel dispensation is more exalted than the greatest of women born under the former dispensation—greater than Abraham, than Moses and David and the whole company of saints—an idea that flatters the vanity of the age and deceives many. The contrast between John, the greatest of mortals, and the least in the kingdom of heaven, has no respect to a visible glory in this world, but only to the glory of the coming kingdom of heaven, whose people are all righteous, wear-

ing the crown of eternal life. But Jesus at the same time adds concerning John, "And if ye will receive it, this is Elias, which was for to come." Matt. xi. 14.

ELIAS YET TO COME, THEN.

The disciples, afterward coming down out of the Mount of Transfiguration, asked Jesus, "Why do the scribes say, Elias must first come? And Jesus answered, "Elias truly *shall first cŏme and restore all things.* But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Then the disciples understood that he spake unto them of John the Baptist." Matt. xvii. 10–13.

Let such as have understanding weigh these words; for while Jesus speaks of John the Baptist, to whom they had done whatsoever they listed, having made his head a present to an adultress, Jesus speaks also of Elias yet to come, "who shall first come and restore all things," which is more than the angels in heaven can do, much less the man John. Hence we learn that John, or grace, the forerunner of Jesus in the flesh, was in a natural sense the Elias and the type of the true "Elias which was for to come." To aid in solving the mystery, consider how, before Jesus entered on his ministry in the Advent of his suffering, the voice of the Baptist, crying in the wilderness, announced the kingdom of heaven at hand. Much more the Holy Spirit testifies of Jesus Christ the crucified that he is exalted at the right hand of power, to be a Prince and a Saviour, and is coming again the King of glory, whose reign draweth nigh. His advent of humiliation and suffering had a mortal Herald and Forerunner. No less has his second coming with myriads of his saints in eternal glory an immortal and heavenly Herald and Forerunner, concerning whom the Priests and Levites asked of John, and John also by his messengers asked of Jesus, indicating the prophet Baptist to come.

"Elias shall *first* come." To what does *first* refer for its

second? It refers to one to come before the coming of the King in his kingdom—before that second coming constantly preached at hand. Elias "shall *first* come, and restore all things;" *i. e.*, the coming of Elias shall precede the coming kingdom, and he shall "restore all things" preparatory to the coming of the King of glory. Elias shall first come; Christ comes next the second time, without sin unto salvation.

TO RESTORE ALL THINGS.

Christendom has ever looked for a personal Elijah, the prophet, to come in this world before the second coming of the Lord Jesus Christ. Not only shall Elias first come, but he "shall restore all things." What does this word "restore" mean? Matthew, Mark and Luke employ the same word in their account of the miracle of healing the withered hand, which "was restored whole as the other." The hand, once sound, afterward withered, was now restored to its original vigor again. This is the "restitution of all things which God hath spoken by the mouth of all his holy prophets;" once good, now evil, and again to be made good. Until the times of this restitution "the heaven must receive (retain) Jesus Christ." Jesus was taken up from his disciples, "and a cloud received him out of their sight." This reception must continue while Jesus sits "on the right hand of God, from henceforth expecting, till his enemies be made his footstool," and must cease "when the times of refreshing (*αναψιξις, breath again*) shall come from the presence of the Lord, and he shall send Jesus Christ, with the voice of the archangel and the trump of God" (1 Thess. iv. 16), and "all that are in the graves shall hear his voice and shall come forth." John v. 28.

The resurrection is the restoration of man, the head of the creation, and in the times of *his* restitution one may look for the restoration of all things also. Sorrow and the curse came upon this perishing world on account of man's sin; and it is ac-

cording to the love of God in Christ to embrace all things fallen with man, in the restitution with man. Such a restitution is included in the first promise, that the seed of the woman shall crush the serpent's head and destroy his power. Such a salvation God hath raised up for us in the house of his servant David, "as he spake by the mouth of his holy prophets which have been since the world began, ... to perform the mercy promised to our fathers, the oath which he sware unto Abraham, that he would grant unto *us*, that *we*, being delivered out of the hand of our enemies, might serve him without fear all the days of our life." Luke i. 74.

All these things are realized in Christ Jesus our Lord, and in his coming kingdom.

ELIJAH THE PROPHET.

"For behold the day cometh that shall burn as an oven, and all the proud, yea, all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. iv. 1, 2, 5, 6. These testimonies, the very last of the Old Testament, proclaim the great day in which they that fear the Lord's name shall be healed, while the wicked shall be exterminated from off the earth. They promise that Elijah the prophet shall come before the great day of the Lord, to turn the sinful heart with its affections and to reconcile this creation unto the great Creator. GRACE came invisibly in John, came "in the spirit and power of Elias, to turn the heart of the fathers to the children, and the disobedient unto the wisdom of the just, to make ready a people prepared of the Lord,"

(Luke i. 17), and came at Pentecost, *visibly and with power*, on all the disciples, as it was "spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and I will show wonders in heaven above, and signs in the earth beneath, before the great and notable day of the Lord come." Acts ii. 16. These signs and wonders attend on and precede "the coming of the great and terrible day of the Lord," when Israel shall be restored to their land, never more to be ashamed; and the land also shall itself be restored to bounteous fertility. Joel ii. 21–32.

On the day of his ascension into heaven the Lord Jesus commanded his disciples to wait at Jerusalem for "the promise of the Father." Ten days after came the baptism of the Spirit, strengthening the apostles to bear witness of Jesus and his resurrection through signs and wonders done by the apostles' hands, testifying with them that this same Jesus whom ye crucified is the Christ whom God raised from the dead and exalted into heaven at his own right hand, "angels and authorities and powers being made subject to him."

Him we know by his baptismal office, by his sanctifying and regenerating power, though we see him not; and by Christ's manifestation to us in the Spirit and not unto the world. John xiv. 22. "And hereby we know that he abideth in us by the Spirit he hath given us." 1 John iii. 24. We recognize his holy name, not obscurely veiled in Scripture. For in dying agonies on the cross, Jesus cried with a loud voice, saying, "Eli! Eli!" that is to say, "My God! my God!" Matt. xxvii. 46. This shows the meaning of Eli—"My God." Again, in the sixty-eighth Psalm, it is written, "Sing unto God, sing praises to his name; extol Him that rideth upon the heavens by his name JAH, and rejoice before him, a Father of the fatherless and a judge of the widows, God in his holy habitation;" by which also it appears that the meaning of JAH is Jehovah. The reader has only to learn that the name Elias in Greek is in Hebrew, Elijah; as in

the last verse of the Old Testament it is written, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." This interpretation need not offend. Jesus is Emmanuel, God with us, and the Holy Spirit is no less reverently called Eli-Jah, "My God Jehovah." This is the name of the mysterious GRACE, promised and able to "restore all things," which John, or Grace, the man, could not do. Elias, or Elijah, in the Hebrew, is the name of the spiritual forerunner of our Lord and Saviour Jesus Christ, coming in his endless kingdom of glory. John said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I. He shall baptize you with the Holy Ghost and with fire." This is "that prophet," Elias, which was for to come "and restore all things;" and which is come, "Christ in you the hope of glory," purifying unto himself a peculiar people, zealous of good works. This is "that Holy Spirit of promise which is the earnest of our inheritance, To-day, until the redemption of our purchased possession" Forever. Eph. i. 13. "And if Christ be in you," the Spirit is witness that our Lord is here by his Spirit, and personally is not here, but is "sitting on the right hand of power and coming in the clouds of heaven."

This is the promised Comforter, the Spirit by which, through Jesus, we have access to the Father, which "itself beareth witness with our Spirit that we are the children of God," even "the Holy Spirit of God, whereby we are sealed unto the day of redemption;" "the spirit of adoption, whereby we cry, Abba, Father," while "we all with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." 2 Cor. iii. 18.

Who is sufficient for these things? They are mysteries of the Godhead noted in the Scripture of truth, and addressed to men of understanding, not to be set aside, but diligently considered. They relate to all the times of the Gospel dispensation, even to our times. They testify of Jesus, that he "shall judge the quick

and the dead at his appearing and his kingdom." 2 Tim. iv. 1. They forbid the idea of a spiritual kingdom on earth until the times of the restitution of all things after the resurrection from the dead. Ours is the dispensation of the *Gospel* of the kingdom, confirmed by the Spirit, and not the dispensation of the kingdom itself. Our anointed King does not bear his sceptre in the dominions of the prince of this world. Neither does the kingdom of God and the saints foretold by Daniel the prophet rise up out of the feet of the image and among the many horns of the terrible beast, nor course through time side by side with the kingdom of Anti-Christ. The kingdom of Christ is not contemporary either with the reign of Anti-Christ or of the prince of this world, neither does it spring up out of this world, but it comes in the end of this world.

JESUS IN THE FLESH LEAVENS THE WHOLE CREATION.

The Holy Spirit testifies these things, not as king bearing the sceptre "in this present evil world," but as "that prophet," the Witness for Christ and for God; as the Comforter, Teacher and Guide of the Lord's people, promised to take of the things of Jesus in time of our tribulation, and show them unto us for the increase and confirmation of our faith, and to make known the power and coming of our Lord Jesus Christ, and to make his paths straight; to reprove the world of sin, of righteousness and of judgment impending, and finally to make intercession for us, while we also ourselves groan within ourselves, waiting for the adoption—*to wit:* the redemption of our body by the resurrection from the dead. Then the times of the Gentiles and of the Gospel, the times and seasons of this world and its prince, end in the kingdom come, and To-day gives place to Forever.

Jesus our Lord in the form of sinful flesh sanctified his own body without sin in the flesh. In his carnal body the kingdom of God began in earth, and in him the Father's will was done as in heaven. The Son of man dwelling among us in a body of

this earth undefiled by sin, whether in thought, word or deed, presented the embryo of the promised kingdom of God veiled in his own flesh, and *come before the set time* in his own power and person. In this holy sense the kingdom of God was among the Pharisees, as Jesus said, when they demanded of him the time of its coming. In his person the kingdom will be manifested with power and great glory—"at the coming of our Lord Jesus Christ with all his saints." 1 Thess. iii. 13.

THE BAPTISM OF THE HOLY SPIRIT.

Christians carefully recognize the faith of the Holy Spirit in the creeds, but imperfectly in their lives. With some a confession is practically made, like that of the Corinthians to the apostle's question, "Have ye received the Holy Ghost since ye believed?" Acts xx. 2. Many receive only the baptism of John, which is of water unto repentance, and rest in that, without earnestly seeking for the baptism of Christ, which is indwelling truth, righteousness, peace and love toward God and man. The invisible Restorer of all things is at the hand of every one that asks for him out of a pure heart. Let no suppliant offend him by pride of life, love of the world and indulgence of carnal appetites, passions and unruly tongues. Let no one quench the Spirit in a flood of public or of private cares and multiplied labors, but freely and thankfully, in the discharge of duty, cast "all your care upon him, for he careth for you."

This baptism is to be sought, not for the admiration of the world, but for the glory of God; not for the government over others, but for self-control. Poor mortals are liable to be taken in the snare of supposing they are made special objects of divine favor, when they may be chiefly moved by natural excitement, which passes away like the morning cloud, or when they are exalted to places of honor for their natural talents and acquired accomplishments, no less than for their spiritual gifts. The former class, in the heat of temptation, faint and bring contempt

on the work of the Spirit in minds that were at first filled with wonder at the grace. The latter class often take to themselves the honor of their exaltation, and rule with ambitious spirit, and not in the spirit of holy love. There is an exercise of grace with fear and trembling in brotherly love, and there is a manifestation of it in high confidence of place. The world admires this, and not that. But our Lord rejected the world and its crown—rejected its honors and its high things, while he sought the fellowship of the lowly. His humble disciples safely follow in his steps, however some are thinking to lift up themselves in his likeness.

The Holy Spirit comes with truth indwelling, guiding, reminding and sanctifying the child of God; neither constraining his action nor controlling his will, nor changing man's heart, except besought and entreated to do it. Nor does the Spirit take the government of man's understanding; but he calls to such as have understanding, saying, "This is the way, walk ye in it." At the same time he holds a lamp before the feet walking in darkness; he upholds the weary hands and strengthens the feeble knees. He opens the understanding and feeds the heart on the bread of life, and refreshes it "with water out of the wells of salvation."

When, conscious of infirmity and the need of understanding, the humble reader asks for light to shine upon the page, the sunbeam of glory in Jesus and the resurrection comes into the confiding mind, reconciling all things to God in our Saviour Jesus Christ with the Spirit of truth, our Teacher, received by faith from the beginning to the end of the world, and hereafter to be for ever enjoyed in the restitution of all things. As Jesus said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." Matt. xi. 25.

Neither the visible Church nor the Scriptures, singly or

jointly, constitute an infallible teacher and guide to fallen man without the Teacher revealed in the Scriptures and freely promised to every one that asks—promised to be where two or three are met together in Jesus' name; even the Comforter, "the Spirit of truth, who will guide you into all truth; for he shall receive of mine, and shall show it unto you." John xvi. 13, 14. Still, holy men, seeing the same things by the same light, differ in their speech, like the apostles James and Paul, because the same infinite truth presents different sides to different minds, alike just to the infinite mind and also reconcilable to finite minds governed by hearts of love. In this spirit, I hope, diversities of speech in this work on different sides are reconcilable.

John the Baptist called all Judea and Jerusalem to repent, to turn their hearts, "for the kingdom of heaven is at hand," and he finished his work. Eli-Jah, the Restorer of all things, utters the voice of warning among all nations "before the coming of the great and dreadful day of the Lord," to "turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse." Mal. iv. 5. Grace alone can change the natural heart from the love of the world to the kingdom of heaven, from the waywardness of disobedience to the wisdom of the just, even from Satan unto God. General councils of the visible Church have been able to set up images in the Popedom, and to cause the worshipers to "bow down to them and worship them," but they have not been able to change the evil heart of unbelief. They have sought to deify a multitude of departed spirits, and to exalt the blessed Mary to a throne at the right hand of power in the heavenly places. That council now in session can, and it is by many believed it will, declare the infallibility of the bishop of Rome. But then he cannot change the Ethiop's skin, nor by his might nor wisdom convert a soul to God. "So he must let that alone for ever."

The same Lord made all things very good, redeemed all things

when they became evil, and will restore all things to their former estate. The order of events is revealed, while the times and manner of the restitution are hid. But the fact of the restoration stands and is revealed—from death to life, from captivity to freedom, from sin to holiness, from the prison of the grave to the glorious liberty of the children of God, and from the bondage of the prince of this world to the inheritance of all things in Christ Jesus our Lord and in his everlasting kingdom. The work of the Spirit begun in man is to be carried into all creation, and completed in new heavens and a new earth, when God returns to dwell with men, when his glory shall cover the earth with one continuous flood of life and splendor, as by the Spirit of the Lord.

"Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted." Isa. xlix. 13. He restores his people to eternal life.

THE MILLENNIUM.

'Where is the millennium? Is not the millennium in the times of the Gospel? Is there not a holy time coming in the world, when righteousness and peace shall kiss each other, and all the earth shall be filled with the knowledge of the Lord, as the waters cover the sea?"

Such a glorious time is indeed coming, and coming to stay, not a thousand years only, but for ever and ever. Of necessity it cannot come in the world of To-day, which perishes. It belongs to the unseen world about to come, which shall continue for ever and ever. The unbroken happiness of all creation attributed in the law and in the prophets, and pledged to a state coming on the earth, γῆ, is by many understood to describe a future triumph of the Gospel in this world, αἰὼν. They mistake. So the Jews looked for Messiah in glory when he appeared in humility; so these are looking for the glory of God

to abide in this sinful and dying world. They hope for a time when the children of men without tribulation shall enter into the kingdom of God, even by a broad road and through a wide gate, and only a few shall miss it. Doubtless the prophecies of a glorious and happy state to come on the earth will be in the riches of God's grace fulfilled beyond the reach of our highest conceptions; but not in this present evil world, not in the domains of sin and of death, and not in the boundaries of time. The Scripture promises are not for a thousand years of happiness, but for an everlasting reign. The covenant promise and oath belongs wholly to faith until time ends, and will be fulfilled in the Forever following. The true circumcision, "worship God in the Spirit, and rejoice in Christ Jesus, and *have no confidence in the flesh.*" Phil. iii. 3.

THE OPENING OF THE MILLENNIUM.

The millennium has no place in Scripture except in the twentieth chapter of Revelation. It is a purely spiritual state, invisible to the natural eye. The final overthrow of Babylon and the kingdoms of this world rehearsed in the eighteenth chapter of Revelation is followed in the nineteenth by the annunciation of the marriage supper of the Lamb and the preparatory robing of the Bride, yet unseen by mortal eyes. Heaven opens to the prophet, and he sees the word of God go forth at the head of the armies of heaven, to tread the wine-press of the wrath of Almighty God. All men in the flesh (verse 18) are given for food to the fowls of heaven. The beast and the false prophet are cast alive into the fire, "and the remnant were slain, and all the fowls were filled with their flesh." Verse 21. This makes the cleansing of the earth thorough in the end of the nineteenth chapter.

The twentieth chapter opens with seizing the "dragon, that old serpent, which is the devil and Satan," by an angelic hand, and binding and sealing him up in the bottomless pit for

a thousand years. The angel and Satan, the binding, the pit and the seal belong alike to the unseen world. The parties are spirits, the work is spiritual, and the scene is not visible in this world of flesh and blood, but in the land of departed spirits. The next incident is a vision of thrones and of souls beheaded for the witness of Jesus, which live and reign with Christ a thousand years. This is the first resurrection. But the rest of the dead lived not again till the end of the thousand years. The scene again belongs to the spirit-land. Neither Christ in glory nor souls of the departed nor their thrones nor the first resurrection from the dead are objects visible to mortals. They have no part in this natural world's affairs, but they belong to the land where the dragon was seized and bound and imprisoned. These events, every one, belong to the world of souls, and to "the first resurrection; on such the second death hath no power." Mortals are incapable of beholding either the angel or the dragon or the bottomless pit or the souls of the martyrs or their thrones. These are all within the veil, together with Jesus our Forerunner, and with the resurrection of the dead body.

CLOSING OF THE MILLENNIUM.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city. And fire came down from God, out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever." Rev. xx. 7–10. This ends the millennium.

The loosing of Satan out of prison, like the binding and casting into prison, is concealed from human sight. It is far from

man to understand these mysteries. But the movements and person of Satan are invisible now, and they must continue so to the end of time. Deceiving the nations in the four quarters of the earth is nothing new for him. But it would be new indeed for him to take visible form and recruit an army of flesh and blood, and lead them to compass and assault the city and camp of the saints of the first resurrection. The whole subject is a mystery. But it is absurd to suppose that an army gathered from the four quarters of the present natural earth, and equipped with any possible weapons of this world's artillery, should proceed to attack a city of the risen dead, governed by souls on thrones reigning with our glorified Lord. The events narrated in the first nine verses of this twentieth chapter of Revelation, whether past, as some suppose, or now current, or yet wholly to come, can never be seen in this carnal world, but only in the land of departed spirits. They do not belong to the ecclesiastical history of the Gospel times. The millennium, therefore, cannot be relied on to delay the coming of the Lord, or to intervene between this day and the Lord's appearing; neither can it be justly held by saints nor by scoffers as sufficient warrant for the belief that the Lord will tarry yet a thousand or more years, while saints are multiplied on earth without trial or tribulation, and the nations of this world are enjoying a good time in the flesh.

GOG AND MAGOG.

Whoever Gog and Magog may be, whether of this world or the next, "the camp of the saints and the beloved city" belong to the heavenly country, which flesh and blood can neither inherit nor assault with carnal weapons. On the first resurrection it is added, that "the rest of the dead lived not again until the thousand years were finished." Rev. xx. 5. Were the "rest of the dead" raised when Satan was loosed from prison, they would supply material for an army fitted to compass the beloved city, while their operations would still belong to the unseen land.

The prophet Ezekiel speaks of the same people by name, by place and by the succession of events; the same in their aim, their disposition and their end. We compare the language of the prophets Ezekiel and John.

THE SAME IN EZEKIEL AND IN THE APOCALYPSE.

I. Their name is the same—"Gog and Magog." Ezekiel connects other names with these as constituents of the grand army of Prince Gog, gathered out of the nations to take the spoil of Israel. Ezek. xxxviii. 1–6.

II. Their place is the same—"the four quarters of the earth," "the breadth of the earth" (Rev. xx. 8, 9); from the north quarters, and from the countries of the south, Ethiopia and Libya, an army as the sands of the sea innumerable, shall come up to cover the earth. Ezek. xxxviii. 5, 7, 16.

III. Their times are identical in the course of events. According to John, they come subsequent to the first resurrection, which is of them on whom the second death hath no power. Rev. xx. 5, 8. And, according to Ezekiel, subsequent to the resurrection and restoration of the whole house of Israel, under the sceptre of David, Messiah the King. "And I will set my sanctuary in the midst of them (Israel) for evermore; my tabernacle also shall be with them; yea, I will be their God, and they shall be my people." Ezek. xxxvii. 26. Thus in the order of events and in the succession of times, Gog and Magog of the two prophets both come after the resurrection of Israel or the just, and occupy the same period of time.

IV. This Gog and Magog of both prophets are an unsanctified host, gathered on the face of the whole earth, actuated by the disposition to make war with the saints, and to compass the beloved city (Rev. xx. 9), and to "ascend and come like a storm against the mountains of Israel; thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee." Ezek. xxxviii. 8, 9. They are alike, in both prophets, hostile to

Israel, to the holy city and to the Lord the King. One spirit animates them—the same which shall be loosed, "and shall go out to deceive the nations in the four quarters of the earth, Gog and Magog." Rev. xx. 8.

V. Their end is also the same. "Fire came down from God out of heaven and devoured them." Rev. xx. 9. "And when Gog shall come against the land of Israel, saith the Lord God, my fury shall come up in my face. And I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." Ezek. xxxviii. 18–22. Thus their end is alike—by fire from God out of heaven.

Therefore, bearing the same remarkable name, acting together on the face of the whole earth in the same period of time, with the same purpose of seizing the beloved city, and finally coming to the same fearful end, by fire from God out of heaven, the Gog and Magog in Rev. xx., after the thousand years ended, and in Ezek. xxxviii. and, xxxix., after the resurrection and restoration of the whole house of Israel, under David, Messiah the King, may well be taken for the same unsanctified people. Moreover, the overthrow and destruction of this infatuated multitude is in both prophets followed immediately by a description of the holy land and city and temple of the new heaven and new earth, where God promises to set his sanctuary, and to dwell with his people for evermore. Ezek. xxxvii. 26, 27; Rev. xxi. 1–5. Christ is one, his people are one, and the promise is one to all believers, pledged in covenant to Abraham and to the meek and poor in spirit; and the kingdom is one, preached in the Gospel and prayed for in all the churches, and expected with longing by the whole creation; and the great inheritance is one for all the tribes of the children of Israel, who are the children of God, being the children of the resurrection. "And the name of the city from that day shall be Jehovah Shamma, The Lord is there;" (Ezek. xlviii. 35) "that great city, the holy Jerusalem, de-

scending out of heaven from God, having the glory of God." Rev. xxi. 10.

From the beginning of the nineteenth chapter to the end of the book of Revelation we find that the scenes and events described neither belong to this natural world, nor are visible to it except in the general consummation and end of all things; but they are sure to come in the time appointed, when "the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isa. xl. 5. They belong to the invisible world.

ETERNAL PROMISES IN A TEMPORAL SENSE.

The belief of a thousand years of peace and safety to be enjoyed in this world, once fixed in the mind, forms a hinge in many minds on which the great volume of promises and holy prophecies is made to turn. Jerusalem in bondage with her children is taken to receive the promises made to Jerusalem above, which is free to all believers, both Gentiles and Jews alike. The land of Canaan, in this age of our mother earth, now under the curse, is taken for the heavenly country flowing with milk and honey, and the carnal Israel are taken for the holy people, even for the Bride, the Lamb's wife. All the glorious things that are spoken of Zion, of Jerusalem, the city of the great King and of God's Israel elect and chosen; all things written of the city and heavenly country that Abraham and Isaac and Jacob sought in their earthly pilgrimage, seeing them afar off by faith, and dying in the hope of possessing them for ever; and all the promises of Messiah's kingdom, boundless and all-glorious according to the prophets,—are strangely foreshortened in the perspective of the millennium, to the shape of a mortal race of a thousand years to come in this world, converted from idolatry to Christianity, from sin to holiness, and from Satan unto God. The holy land promised to Abraham and to all believers is neglected, the resurrection of the body, by which they come into

the possession of the great inheritance, is distrusted; and the adoption, for which the whole creation groans with travailing pains, is not understood. So Jesus "taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day;" but they began disputing among themselves who should be greatest in the kingdom, which they thought should immediately appear in Jerusalem. Mark ix. 31–34.

THE HOLY EPIC.

The Scriptures are a holy epic, of which God is the author. By his "only begotten Son" God made all things very good, and to Adam, made in his image, he entrusted the government of the earth and of all things belonging to the earth. Satan, by craft and lies, wrested from Adam both innocence and life, the government and possession of the earth, and brought a curse on the ground for man's sake. From that day war began between the serpent and the woman, and between her seed and his seed, which is carried on through all time on all the face of the earth, with promise of a final, complete and imperishable victory of the virgin's Son. On one side, Satan conducts the war to maintain his power and to continue his possession; on the other side, the Son of man conducts it to eject the usurper, to break his sceptre, to recover possession of the earth relieved from the curse, and to make restitution of all things in new heavens and a new earth.

The contest must continue while the carnal race occupy the earth. Through the flesh the prince of this world maintains his power. Therefore, by the will of God "the Word was made flesh, and dwelt among us." The seed of the woman brought the war into the enemy's stronghold, when in the form of a servant and in "fashion as a man," and "in the likeness of sinful flesh," he overcame sin in the flesh, and submitting his innocent life to death, he disarmed death, and rising from the dead he

brought life and immortality to light; even that "eternal life which God, that cannot lie, promised before the world began" (Tit. i. 2), "according to his own purpose and grace, which was given us in Christ Jesus before the world begun, but is now made manifest by the appearing of our Saviour Jesus Christ." 2 Tim. i. 9, 10. As it is written, because "the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil." Heb. ii. 14.

The Bible is the word of God; all its Books are indited by the One Great Author through many hands. It is framed together on a mysterious, consistent and uniform plan—the more to be admired the better it is understood, and the more to be loved the closer it is searched with an eye to the testimony of Jesus and of the heavenly country of the resurrection, to be manifested at his appearing and his kingdom. The children of God carry on the war in the flesh by faith. Contending with the world, the flesh and the devil, they take up every one his cross and follow Christ in this natural world, hoping for their crown in the world to come. They fight the good fight of faith, not for a corruptible possession, or a perishable glory, or a polluted inheritance, but for a crown of righteousness which shall never pass away.

THE FIELD AND THE PARTIES IN ACTION.

The kingdom of this world is sinful, its prince is the enemy of God and man; its beginning was in sin and death; its course runs through the night of time; its end is in the dawn of the resurrection. "The prince of this world is judged;" his doom is pronounced; but the day of execution waits the time of our heavenly Father, when the saints shall take the kingdom and possess the kingdom for ever, even for ever and ever. This sinful kingdom is transitory; the kingdom of heaven to come is eternal; both belong to the planet Earth.

Two princes, Christ and Belial; two realms, one of faith, the

other of sight; two peoples, one, the followers of Christ, the other, followers of the prince of this world, constitute the parties in the great Epic. The prince of this world promises the present life, and deludes; Christ promises eternal life, and is faithful and true. All men follow one or the other of these, and go down to perdition with the enemy, or come with Christ into the possession of the kingdom prepared from the foundation of the world for all Christ's followers.

In review of the great contest it appears by the record that the old world became corrupted to the degree that the thoughts of man's "heart were only evil continually, and it repented the Lord that he had made man on the earth." And he destroyed the whole race, except Noah and his family. Noah's descendants before his death fell into the snare of idolatry, in which the whole human family have lived from the days of Babel, with the partial exception of the children of Abraham, and others. Israel were a small exception at best; for, coming out of Egypt, they fell in the wilderness through unbelief; and coming into Canaan, they fell into the worship of Baalim and Ashtaroth, until the Lord delivered their city and temple to the flames, and sent them captives to Assyria and Babylon. Restored at length, they, while seeking for a temporal Messiah, were led by the prince of this world to crucify the Prince of Life. For Satan both tempted Jesus in the wilderness, and put it into the heart of Judas to sell the Lord and betray him with a kiss. And that strong man armed keepeth his palace yet, and his goods are in peace, until the stronger shall come upon him with myriads of his saints, and take away his armor and divide his spoils. Luke xi. 21.

IDOLATRY CORRUPTS FAITH TO THE END OF TIME.

When the power of faith was mightily strengthened by the resurrection and ascension of our Lord, with abundant testimony of his coming again in the Comforter sent down from God in his

name, the Jews forsook the faith of Abraham, and the Gentiles took it up with vigor. But after the *Gospel* of the kingdom came to be accepted on the imperial throne of the Romans, the preachers of the Gospel gradually imbibed the idea that the kingdom of this world had become the kingdom of our Lord and his Christ; and that they held and ruled it *For-Christ*. To make sure of the dominion of this world, the rulers gained the hearts of the people, of whom a great body in that early day followed the customs of their pagan ancestors, and kept their old idols under Gospel names. However it was *done*, the fact is indisputable that, after centuries of false training, Christendom in the eighth and ninth centuries formally and officially adopted the use of idols in the churches, and invoked the aid of the spirits of the dead represented by the images, as the Popedom continues to do to this day.

So the enemy has led the churches into apostasy, and through the hands of many Anti-Christs into the power of one in Babylonia, the land of inextricable confusion, discord and corruption of the faith and manners while the world stands. By the testimony of prophets and apostles, the last of the powers of time shall give place to the eternal kingdom of God, when the Son of man comes again the second time without sin unto salvation, and they who have done the will of God in this life shall receive a hundred-fold in eternal life. In that day the meek, the righteous and the elect shall inherit the earth in glorified bodies, like the glorious body of our exalted Redeemer and glorified King. All enemies shall be put under his feet and under the saints' feet, nevermore to disturb the peace of the earth or to interrupt the joy of the saints, and the whole creation shall be restored better than at first.

These memorable features of the holy epic are not inventions. They are every one "noted in the Scripture of truth," and others with them; such as the suffering and death of the Son of man on the cross at the hands of the men he came to save, and

his continual ministry for us in the royal priesthood at the right hand of God. The wonderful epic of six thousand years draws toward its conclusion, while heaven is ringing with alleluias, "salvation and glory and honor and power unto the Lord our God, for true and righteous are his judgments" in avenging the blood of his saints and servants at the hand of the Babylonian harlot and of the man of sin. "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called to the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. xix. 1–10.

The holy epic closes with presenting to the beloved apostle a vision of the Bride, the Lamb's wife, "coming down from God out of heaven, prepared as a bride adorned for her husband," the New Jerusalem, the city of the great King,—a city which has foundations, whose builder and maker is God, whose street was pure gold, transparent as glass. None can enter it but they which are "written in the Lamb's book of life." Rev. xxi. 27. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it: and his servants shall serve him: and they shall see his face, ... and they shall reign for ever and ever." Rev. xxii. 3–5. The great epic terminates in the victory of righteousness and truth, in the marriage of the Lamb and in the universal peace and endless bliss of all nations of the new creation under the sceptre of Jesus our Emmanuel, the everlasting King.

CHAPTER V.

THE KING.

Opening and closing verses of St. John's Gospel. Holy Scripture a heavenly system. Tradition, Babel and the coming Lord. The King and his people one race of the Incarnation. Christ our Prophet in this world. Eternal promises are not to be understood in a temporal sense. Christ, our Priest, in glory. Christ coming in a celestial kingdom of the regeneration. What all denominations understand. Six thousand years of promise, and the serpent's head not crushed. The twofold nature of man, and of the earth, and of the coming King. Every one to himself a pope, not to others. Mingling the promises and conditions together. Jesus Christ made, redeemed, and will rule the earth and the heaven. No use to deny the King's own testimony to-day. Seeing he comes to reign for ever.

OUR great theme is "the everlasting Gospel of the coming kingdom and reign of God on the earth."

Our first book discusses the Gospel propounded in Eden (Gen. iii. 15), preached unto Abraham (Gal. iii. 8, 9), written in the law and in the prophets (Luke xxiv. 44; Acts iii. 24, 25), and proclaimed at hand by our Lord in Judea and by his apostles throughout all the world. Our second book discourses of the times and seasons of the present dispensation. Our third book, on which we now enter, treats of the King and his people; and first of the King.

Holy Scripture acknowledges "the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge; for in him dwelleth all the fullness of the Godhead bodily." Col. ii. 2, 9. Without attempting to explain the mystery, we believe the Scripture never contradicts itself. "For there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 6.

The tradition troubles itself in vain to save from impeachment the word of the kingdom *at hand*, by saying in one breath, "The kingdom is come these eighteen hundred years," and in the next praying, "Thy kingdom come." Such is man's wisdom; "but the foolishness of God is wiser than men, and the weakness of God is stronger than men." 1 Cor. i. 25. Men of understanding receive the word of the Eternal, and trust entirely to him to make it good. Had father Abraham, instead of offering up his only son at the command of God, hesitatingly replied, "Lord, I cannot understand it; I cannot comprehend it, Lord!" he could not have been called the friend of God and the father of all believers. Neither can they be called Abraham's children who, before they believe, must see and handle and know "the mystery of God, and of the Father, and of the Christ," since it is written, "We have heard, we have seen with our eyes, we have looked upon and our hands have handled the Word of Life; and we bear witness and show unto you that Eternal Life which was with the Father, and was manifested unto us." 1 John i. 1.

This glimpse of the Word that in the beginning "was with God, and the Word was God," has glory to blind the natural eye, for "all things were made by him, and without him was not anything made that was made." John i. 3. I present it, to strengthen the spiritual sight through the natural eye. For while St. John's Gospel opens with this holy testimony to the Word that was made flesh and dwelt amongst us, it concludes in these words, saying, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." John xxi. 25.

This expression, in the last verse of that holy Gospel whose first verse opens with a beam of heavenly light transcending the power of mortal conception, has long wanted an interpreter. For if the Gospel highly exaggerates the Lord's works in the last verse, the reader might possibly suppose it also fancifully

exalts his person in the first verse, and thus the foundations of our faith in the Holy Word become shaken. The Holy Spirit does not exaggerate.

The earth's bowels need not be searched to solve this difficulty raised by the traditions. Evidence enough appears on the face of creation for its perfect solution. However, I confess my blindness to the solution till read in the hieroglyphic records of former creations, written by the finger of God everywhere in the living rocks on the top of the highest mountains, and in the caverns of the deepest mines in all the earth, embodied in the fossil remains of many former creations. Then I first saw, and with a glad mind confessed, the perfect harmony of the first and the last verses of St. John's Gospel. The Word "from of old, from everlasting," made all things, and without him was not anything made that was made. And thus should the many other things which Jesus did be written every one, I suppose, without the slightest exaggeration, "that even the world itself could not contain the books that should be written, Amen." The holy Gospel of John, instead of speaking in the style of the Oriental imagination, declares the simple truth, divested of hyperbole. He made the worlds, and all things in them. Heb. i. 2. "All the kings of the earth shall praise thee, O Lord; for thou hast magnified thy Word above all thy name." Ps. cxxxviii. 2, 4.

HOLY SCRIPTURE A HEAVENLY SYSTEM.

Many readers run their eyes attentively over the holy Word, and conclude there is no harmony in it, because they would have it so plain that one could understand it without study. Seeing it is far from that, and is, like the starry heavens, covered with apparent disorder, some lay it aside with mingled feelings of distrust and admiration.

The goodness of God has given man understanding, and has amply provided for its exercise, both in his Word and in his works. A strong and unbroken thread of covenant and implied

promise of eternal life runs through the Bible; yet many read without discovering the relation of the several parts, and some without perceiving the tie that binds the first to the last chapters of the sacred volume.

"The testimony of Jesus is the spirit of prophecy." That he is the Messiah which should come—which should suffer and die for the sins of the world; the Seed of the woman who shall crush the serpent's head; the Seed of Abraham in whom all nations shall be blessed; the Son of David, that shall rule over the house of Jacob for ever, and the Son of God, the first-born of the new creation, is confessed in all the creeds. That he is coming to judge the world in righteousness, and to govern the nations upon earth, is the burden of the law and of the prophets, as well as the Psalms, the Gospels and the Epistles. In the light of Jesus and the resurrection all Scripture tends toward the Sun of Righteousness, as by the law of gravitation all the elements of the solar system tend toward the orb of day. Long and constant observation of the motions of the heavenly bodies, and attention to the laws which govern creation, are requisite to harmonize their movements in one grand system. In like manner, by close study and attentive observation, the apparent conflict of doctrines in the Holy Scriptures can be happily reconciled, —tracing every one to its source in the great fountain of light and of life eternal through Jesus and the resurrection: Jesus reconciling all things to God by his blood, and restoring all things by his Spirit in the last days; and, in the end of the days, coming again to reign over the new creation in endless life and glory.

KINGDOM OF THE NEW CREATION.

The coming kingdom has a beginning, but it has no end. It was not in the time of David, for the Lord promised to establish it in his offspring. 2 Sam. vii. 12. Neither was it in the days of John the Baptist, for all Jerusalem was then looking for it.

Nor had it a beginning in the days of Christ's personal ministry, for he preached it at hand, to come; neither is any mention made of his wearing a crown only of thorns. Nor did it come in the day of our Lord's resurrection or of his ascension, for he spake openly of the things pertaining to it (Acts i. 3), and of his going to receive it and returning in it. Luke xix. 12, 15. Nor can it come till the kingdoms of this world for ever pass away, "and the time come that the saints possessed the kingdom." Dan. ii. 34, 44; vii. 22; 2 Cor. vi. 2; Rev. v. 10 and xxi. 3.

However uncertain its time of Beginning may be, never one doubts that it has a beginning, and shall have no end. It commences, but never terminates. Having once come, it is to be eternal. Ps. lxxxix. 29, 36; Isa. ix. 7; Luke i. 33. A single text speaks of delivering up the kingdom to God, even the Father. 1 Cor. xv. 24. From which learn to distrust that interpretation of a single text which is contrary to the current testimony of the whole Bible. The Word of God is more honorable than any man, and when rightly understood does never say and gainsay, affirm and again deny. Men do that. The Scripture does say of Christ at his coming, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father;" and the first impression is, that his own kingdom cometh to the end by his delivering it up to the Father. But seeing that such an interpretation would be contrary to other Scripture, we scrutinize it. At Christ's coming, what end cometh? The end of the world cometh; the end of this sinful kingdom cometh; the end of Satan's reign and of the curse cometh. According to all Scripture testimony, the serpent's head shall be crushed under the heel of the Son of man, and trodden under the saints' feet. Rom. xvi. 20. This conquered and subdued kingdom of the enemy the victorious Lord takes in the end of the world and delivers up to God, even the Father, "that God may be all in all." 1 Cor. xv. 24–28. The Son reigns by the Father, and the

Father in the Son, over that kingdom which shall have a beginning on the throne of David, but shall have no end.

Storr, on "The Perpetuity of the Kingdom," embraces this idea under the name of "every opposing power."

Its eternity does not forbid the search after its beginning. The kingdom was "prepared from the foundation of the world." Matt. xxv. 34. The King "Jesus Christ, the same Yesterday, To-day and Forever," himself "was foreordained before the foundation of the world, but was manifest in these last times." 1 Pet. i. 19. His kingdom and its honors "shall be given to them for whom it is prepared of my Father." Matt. xx. 23. But it is not manifested yet. Now the children of Adam's race, though they be children of God and heirs of the promises, are "strangers and pilgrims on the earth," looking "for a city which hath foundations" in "a better country, that is an heavenly." "For God hath prepared for them a city." Heb. xi. 10, 16.

Time was when earth's foundations were laid. Time was when all things were created very good. Time was when the Seed of the woman was promised, and when the Son of man came in the flesh, not to judge but to save the world. John iii. 17. And the time comes "when the Lord Jesus Christ shall be revealed from heaven with his mighty angels in flaming fire." 2 Thess. i. 7. The Lord's coming to *save* continues from his birth in the flesh till his coming again to judge the world. He was born King. In his resurrection he was manifested to be the appointed Heir of all things. And when he comes again to judge, to rule and govern the earth, he comes with myriads of his saints wearing many crowns. Rev. xix. 12.

THE KING AND PEOPLE OF ONE RACE.

The natural head of every family, race or people is of like form and constitution with his people. The born king of every nation under heaven is one of the national race, in sympathy and in instincts, only himself exalted in majesty and power and glory

far above all. He dwells among his own people. He reigns over them in person. He promotes their interests, honors their devotion, and rewards their loyal efforts for the welfare and prosperity of his realm. Not only civilized nations, but barbarous tribes, and even the dumb animals, the herds and flocks, the bees and birds and ants, are each led by sovereigns of their own kind and race.

This law of creation holds good in the kingdom of which the Gospel is good news of its coming at hand. The kingdom implies a realm and a people, and a king to reign over them. The King elect is Jesus, the Christ, the Lord's Anointed, himself one of the people: first-born of a woman, and again born from the dead and glorified. His people are every one like him, born first of a woman, and are born again of the mother earth by the resurrection from the dead, and at the coming of our Lord Jesus Christ are coming with him in glorified bodies like unto his glorious body. "For God and the Father of our Lord Jesus Christ, according to his abundant mercy, hath begotten us again to a lively *hope*, by the resurrection of Jesus Christ from the dead—ἐκ νεκρῶν—to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through *faith* unto salvation ready to be revealed in the last time." 1 Pet. i. 3. Jesus is the "appointed Heir of all things;" and his people, anointed and led by the same spirit, are "fellow-heirs, and of the same body, and partakers of his promise" (Eph. iii. 6)—"rich in *faith*, and *heirs* of the kingdom which he hath promised to them that love him." James ii. 5.

Faith regards things invisible and remote, not things visible and present. "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off." Isa. xxxiii. 17. Heirs live in expectancy, and not in the possession of their covenant inheritance. Both the King and his people wait the time appointed of the Father to inherit—that is, to possess and to

enjoy—the inheritance of "the kingdom prepared for you from the foundation of the world." Matt. xxv. 34; Ps. cx. 1.

Holy men think that the kingdom is begun, at the least "in embryo," but they are not agreed when it began—whether at the birth, or the resurrection, or the ascension of the Lord, or on the Pentecost following. A large number take the day of Pentecost for its era, without warrant of Scripture, without a word or intimation in all the Bible to declare it. Finding nothing definite revealed on this topic, the wiser sort take the time of the beginning of the kingdom indefinitely. In the fourth century bishops, being, as they supposed, "enthroned," naturally searched for the era of their kingdom. Without agreeing at all, the majority conclude in favor of Pentecost, a date that is unworthy of confidence, seeing that the kingdom which God has promised and prepared for Christ and his people is a kingdom which in this world the heralds announce at hand, in order that all may prepare for its coming in glory. But when the King shall appear, the kingdom will, like the lightning, manifest itself under the whole heaven in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 1 Cor. xv. 52. The King himself will announce the era of his kingdom with power and great glory.

THE NATURE OF THE KINGDOM.

"My kingdom is not of this world;" "flesh and blood cannot inherit it." It is spiritual, immortal, celestial, incorruptible, and full of glory as of bliss. The King, from a mortal, was changed to a spiritual body before he went to receive the kingdom. When he comes again with power to take the dominion, he will make all things suitable for the eternity of his throne and for the abode of his saints, and for the glorified body, both of the King and his people. He will make all things new, new heavens and a new earth. He will subdue all things unto himself,

and restore not only his chosen people, but all things to their first estate in the paradise of God.

The kingdom is that new creation which the Restorer of all things prepares, thoroughly delivered from sorrow, crying, pain and death. In it there shall be no more curse; neither shall anything unclean, false or abominable enter therein; "but they which are written in the Lamb's book of life." Rev. xxi. 4, 27. Hath not God spoken it? Then we believe it.

In short, the nature of the kingdom will be of the nature of the King—that is, our nature glorified, human nature ennobled with the divine in the person of the King, and his people glorified with him. The realm will be this whole creation. Now groaning under the bondage of corruption, and longing "for the adoption, to wit, the redemption of our body," it will then be exalted into "the glorious liberty of the children of God." Rom. viii. 21. Because these things pass man's understanding is a poor reason for passing them by. They are written to inflame our heart with the love of God, whose goodness presents and offers them, and with the love of Jesus, who has with the sacrifice of himself purchased them, and with the love of holiness, that we may inherit and enjoy them for ever. This natural man and earth and heavens must be changed throughout to the spiritual state, into which "our Forerunner, even Jesus, has for us entered," before "the children of God, being the children of the resurrection" (Luke xx. 36), can inherit with Christ "the promise of eternal life." Tit. i. 2.

THE INCARNATION.

Jesus was born king of the Jews, was raised among the poor, and at the lawful time of life entered upon his public ministry with an eye single to the glory of God. He discharged his ministry, regardless alike of the fear and of the praise of men—of the delights of the flesh and of the rewards of time. He went about doing good, and preaching and teaching the things con-

cerning his kingdom, not having a place to lay his head. "In all things it behooved him to be made like unto his brethren." Heb. ii. 17. He hungered, thirsted, labored, rested, suffered, died and was buried as a man—not in appearance only, but in reality, yet without sin. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." Heb. ii. 10. His genealogy as a man is reckoned from Abraham and David, down through all generations, to his birth of the Virgin Mary, and from Joseph upward through all generations to Adam and to God, a perfect man and Jehovah our Righteousness. Jer. xxiii. 6.

The riches of Christ are unsearchable. He dwells at the right hand of power, and also by his Spirit in the hearts of his people. As it is written, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith" (Eph. iii. 14), while yet he sits at "the right hand of God, from henceforth expecting till his enemies be made his footstool." Heb. x. 12. "Lo, I am with you alway, even unto the end of the world;" while yet "this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen go into heaven." Acts i. 11. Because he is gone into heaven to prepare a place for you; to receive a kingdom, and, having received it, to return, it will not do to deny his saying, "Lo, I am with you alway." Man is endowed with understanding—not that he may lift up himself in the face of his Maker, but that he may hear and receive the Word of his heavenly Father with childlike faith, however impossible to the child's comprehension. "He is true who said it; I am a child; I shall understand it in due time."

The Scripture says "that through much tribulation we must enter into the kingdom of God." But the tradition extensively

admits men within the pearly gates, leaving out of view the regeneration of all things, together with the resurrection of the body. The Scripture says there is no difference between the Jew and the Greek. But tradition gives with a liberal hand the glorious things that are spoken of Zion to generations yet unborn, with Benjamin's mess for the Jews, and single portions for the Gentiles, while it cuts off from that promised inheritance the departed in the faith of all past generations, both Jews and Gentiles. The tradition that the kingdom of God is come, and is yet to subdue and to govern the world, and elevate Adam's race to heaven, is the corner-stone of the modern Babel, on which the builders labor to erect "a city and a tower whose top may reach unto heaven." Men seek to establish a kingdom of righteousness and peace in flesh and blood which shall embrace all the nations of the earth. Their language is confounded already; they do not understand each other's speech, and are scattered "upon the face of all the earth."

The Bible is one everlasting Gospel of God our Saviour unto all generations, promising the overthrow of the prince of this world with the utter ruin of his realm, and the restoration of all things in a new creation for the eternal throne of the Son of God, and for the abode of his saints in everlasting life. Its trumpet voice proclaims through all time the faith of the coming man (Matt. xxvi. 64), the seed of the woman, to abolish death, to bring life and immortality to light in his own person, and for ever to bless all the families and nations of the earth. For the earth is his, and the fullness thereof; the world, and they that dwell therein. He made it, he redeemed it, and is coming again in a glorified body of earth to reign over it. This constitutes the great theme of the Bible. Without the incarnation of Christ there could be no resurrection, and "if there be no resurrection of the dead, then is Christ not risen; . . . . and if Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. xv. 17.

In this flesh and blood both King and people are of one nature, subject to sickness and sorrow, to pain and death. In the resurrection body both have also one nature, delivered from the powers of this world, freed from pain, sorrow and death, and endowed with the liberty of the children of God. The same person in a different nature inhabits this transitory world of sorrow, and shall after inherit the promised land of eternal life with joy unceasing. Our King took on him our nature, and suffered in the flesh that he might redeem unto himself a peculiar people, rich in faith and zealous of good works, to become partakers with him of the divine nature, and copartners of the joy and of the glorious liberty of the children of God. He became the Son of man, that in him we might become the sons of God. Through the regeneration of his mortal body, he rose from the dead a spiritual body, to die no more, that as many as believed on him might have everlasting life. "Forasmuch then as the children (of the kingdom) are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. ii. 14.

CHRIST OUR PROPHET.

Our Lord is revealed in the Scriptures by many names, according to his works. These may be arranged under three heads, in the order of their times: first, our Prophet; second, our Priest; and third, our King. Notwithstanding the general harmony in the Scripture testimony attained by searching the order of succession in these three offices, mystery still shrouds the name and ministry of our Lord Jesus Christ. For example, seven hundred years before the Virgin's Son appeared in the flesh, he is called Emmanuel (Isa. vii. 14); and, notwithstanding he is gone into heaven, he bears that name still, in view of his coming again to dwell with his people in the new Jerusalem of the new heavens

and earth. Jesus is in our nature Emmanuel by faith to-day; but the time is at hand when he will be Emmanuel in presence and in person of our nature, as well as in faith. Jesus now by his Spirit is God with us, for the earnest and pledge of our inheritance, which itself belongs with Jesus to the resurrection from the dead.

CHRIST OUR PROPHET.

A prophet teaches, warns, and foretells things to come, expounds their relations, and our interest in them.

Jesus, our Prophet, foretold the Messiah's kingdom at hand, taught the people the things concerning the kingdom, and warned them to prepare for its eternal retributions in both soul and body. He came to bear witness of God's truth and just judgment to sinful men, that as many as believe his word might have everlasting life. He taught and preached and testified this truth in person, and by his apostles and prophets. For his good confession before Pontius Pilate he suffered on the cross: "I am a King: to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John xviii. 37.

The Lord Jesus was called a Prophet by Moses fifteen hundred years before he began to say, "Repent ye, for the kingdom of heaven is at hand;" and by his written word he is our Prophet still, and will be to the end of time, notwithstanding he finished his personal office on the cross, and was received up, our Priest, into heaven—angels, principalities and powers being made subject unto him.

When Jesus entered Jerusalem amidst the hosannas of the crowd, they hailed him as the promised Son of David, and blessed Him that cometh in the name of the Lord. To the universal inquiry, Who is this? the multitude replied, "This is Jesus, the Prophet of Nazareth of Galilee." The whole city was moved with expectation of the coming kingdom, but they recognized only "the Prophet of Nazareth of Galilee." Few or none

yet regarded him as King, though the multitude and the disciples flattered themselves that he would then assume the crown and throne. They confessed he was a prophet; they hoped he would be their king. When he died, the disciples' hope perished; when he rose again and ascended up into heaven, their hope revived. Since that they have continually expected him coming in his kingdom, to judge the quick and dead, "whose kingdom shall have no end."

ETERNAL PROMISES TAKEN IN A TEMPORAL SENSE.

"The god of this world hath blinded the minds of them which believe not, lest the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Cor. iv. 4. He persuades both Jews and Gentiles to expect a good time in the flesh, coming under a temporal saviour of the Jews, and a spiritual ruler of the Gentiles, like unto himself and after his likeness, whose dominion is over this world, and must perish with it. His corrupt interpretation is easily detected by the careful reader, for every holy promise having the stamp of eternity carries on its face assurance that its redemption belongs not to the treasury of the prince of this world, but to the bar and counter of the coming God on the earth with eternal life and glory. The promise stamped with eternity cannot be redeemed in time. It is received in time by faith; it is treasured up in time with hope; but its redemption lies in the regenerate earth and "in the restitution of all things, which God hath spoken by the mouth of all his holy prophets, which have been since the world began."

By turning the promises from their eternal to his temporal sense, "the god of this world" still blinds the Jews to expect a temporal king, and nothing hitherto can wean them from it; and the god of this world likewise blinds the mind of Christendom, now above a thousand years, to believe "that Christ the King truly reigns in heaven, and there will reign, but never in earth. For the kingdom preached in the Gospel comes and is coming in

the Church, even now already in the domain of the prince of this world, and it grows and will grow and extend to embrace all his domains with the promise of abiding for ever." Thus the enemy hides the glorious Gospel of Christ, who is the image of God, under cover of another Gospel of Anti-Christ, who is the image of the god of this world. The States of the Church are content that the heaven shall retain Christ our King, while they govern the world For-Christ. For the longer he abides above, the longer is their reign in the kingdom beneath. Such were they who in the parable sent a message after their Lord, saying, "We will not have this man to reign over us;" we rule for him!

CHRIST OUR PRIEST.

II. "Jesus of Nazareth, a prophet mighty in deed and word before God and all the people," instead of delivering his nation from their enemies as they hoped, was himself delivered into the hands of his enemies, condemned to death by the Jews and crucified by the Romans. He tasted the vinegar and said, "It is finished. And he bowed his head and gave up the ghost."

Thus "Christ, a High Priest of good things to come, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, having obtained eternal redemption for us. For by one offering he hath perfected for ever them that are sanctified. Christ is not entered into the holy places made with hands, but into heaven itself, now to appear before God for us. And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 28. Our High Priest can be touched with the feeling of our infirmities, because he was in all points tempted like as we are, yet without sin. Called of God to an unchangeable priesthood after the order of Melchisedec, "he is able also to save them unto the uttermost that come unto God by him, seeing he ever liveth to make intercession for

them." Heb. vii. 25. He entered into the heavens, where he sits, not in posture, but in office, διηνεκὲς, continually, without cessation or interruption or change of priesthood—"one Mediator between God and men, the man Christ Jesus."

The Hebrew prophet foretells the entrance of Joshua (which name in Greek and in all the Gentile tongues is JESUS) into the office of the High Priesthood, saying, "He showed me Joshua, the High Priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And Jehovah said unto Satan, Jehovah rebuke thee, O Satan. . . . . Now Joshua was clothed with filthy garments and stood before the angel, who said to those that stood by, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee; and I will clothe thee with change of raiment. And I said, Let them set a fair mitre on his head. So they set a fair mitre on his head, and clothed him with garments." Zech. iii. 1.

Joshua or Jesus, clothed in our garb of flesh, bore in his own body our sins, endured the contradiction of sinners, the assaults of Satan, and the trials of human nature in all things like ourselves, yet without sin. His garments were in the likeness of filthy flesh, according to our fallen nature; but he sanctified himself and kept his raiment unspotted. In all his prophetic office he presented himself before men and angels as a man. He suffered as a sinner, and as a malefactor he was condemned and crucified. He stood thus before Jehovah, clothed in the filthy garments of the flesh, and Satan stood his accuser, to resist him before the throne of God, and received rebuke. The self-sacrifice of the sinless Christ on the cross was accepted for the sins of the whole world. In the person of Jesus the filthy garment of human nature, the natural and corruptible body, was laid off in the tomb. His filthy garments were taken from him, and he was clothed with change of raiment from a natural to a spiritual body. In his spiritual and incorruptible form, arrayed in robes

pure and clean, he was received up into heaven by invitation, saying, "Sit thou at my right hand, until I make thine enemies thy footstool."

The flesh was the veil of his Spirit. He took on him the form of a servant, not of a king, during all his ministry among men; and Satan stood to resist him. But when Jesus had finished the work given him to do in the flesh, and had, by obedience to the will of his Father, even unto the death of the cross, plucked his body, the Church of his love, "as a brand out of the burning," and obtained judgment against the prince of this world, Satan quailed under the rebuke of Jehovah. And the Lord said unto Joshua, "Behold, I have caused thine iniquity to depart from thee, and I will clothe thee with change of raiment." Zech. iii. 4. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us; and unto them that look for him shall he appear the second time without sin unto salvation."

While the person of Jesus is one, his offices of Prophet, Priest and King are successive; and the Lord, while in the discharge of his prophetic office, held in abeyance his offices of Priest and King. Having entered within the veil for us, he is now a High Priest for ever after the order of Melchisedec, never more to walk this earth as a Prophet and Teacher. It is needless to say that, having finished his prophetic office and entered on his royal priesthood, he must finish his priesthood in heavenly places before he comes to sit on the throne of his father David, to rule the house of Jacob for ever. He sits our High Priest and Mediator till his enemies are made his footstool; sits until "the times of refreshing shall come from the presence of the Lord"—"until the times of the Gentiles be fulfilled." While Jerusalem is "trodden down of the Gentiles," he pleads the cause of his people, obtaining for Israel repentance and remission of sins, making intercession with atonement through his blood, and purifying unto himself a peculiar people, zealous of good works.

There he will sit, bestowing gifts and graces upon the children of men, until the body is perfected of which he is the glorified Head, "that in the dispensation of the fullness of times, God might gather together in one all things in Christ, both which are in heaven and which are in earth."

In a mysterious sense our Lord is always a Prophet and a Priest and a King. In the same sense he is "the Lamb slain from the foundation of the world." Rev. xiii. 8. In an obvious sense, he was our Prophet while he walked among men; he is our High Priest and Mediator at the right hand of God; and he is coming in the clouds with power and great glory to be our everlasting King. He is our Prophet, Priest and King in consecutive order. During the time of his prophecy and priesthood his conflict with the serpent never ceases in his members. The dragon makes war with the saints to this day, and prevails against them, until the Son of man comes to the Ancient of Days in the time that the saints should possess the kingdom. Dan. vii. 13, 14. "That wicked" deceives, if it were possible, the elect, overwhelms Christendom with strong delusion, till destroyed in the brightness of the coming Lord.

CHRIST OUR KING.

III. That the Most High reigns over all, that his providence sustains and controls all in heaven and on earth, God blessed for ever, is perfectly true: God of heaven and earth, of nature and of grace, of things past, present and to come: one God in a mysterious unity of persons, plainly revealed, yet impossible to be defined in the language of men. The kingdom of the glorious Godhead from eternity is by no means the one promised to the Son of David; neither is it the one foretold by the prophets, preached in the Gospel, prayed for to come, and expected by all believers when our Lord comes to "judge both the quick and the dead." The former kingdom is of old, from everlasting; the latter is the special kingdom of promise yet to come. The for-

mer is admitted by all men in some shape; the latter is admitted only among Christians by faith, while we pray, "Thy kingdom come," and we wait for the Lord's "appearing and his kingdom," to give the meek, the righteous, the faithful and the true their promised inheritance of the earth forever. The futurity of this kingdom does not conflict with the divine government now any more than it did when foretold by the prophets and preached to come at hand in the Gospel. Jesus did not then, nor does he now, sit upon the throne of his father David. He was then, and is now, the Christ, the Anointed of God, the promised King eternal over all the earth. And his people look for him to come again, to make an end of this sinful kingdom, to set death's captives free, and to gather his elect into their promised inheritance of the new earth.

The enmity between the serpent and the woman is still active. The conflict between her Seed and his seed goes on, and must continue until the serpent's head is crushed under the Saviour's heel, until Satan is trodden under the saints' feet, and until the Lord's enemies are made his footstool. The kingdom from eternity, over all the earth, is not that kingdom promised, preached in the Gospel, and prayed for to come in the earth, whose King is in all holy Scripture the coming Man—*ὁ ἐρχομένος*—the Lord from heaven, who partook of our nature, that we might in him become partakers of the divine nature. The Word was made flesh and dwelt among us—was made the Son of man, that in him we might become the sons of God. He became obedient unto death, that in him we might have everlasting life. He laid off his natural body, that he might take it up a spiritual body, "and open the kingdom of heaven to all believers." He became "the first-born of every creature"—*πάσης κτίσεως* of all creation; "the first-born from the dead, that in all things he might have the pre-eminence" (Col. i. 15, 18); "that he might be the first-born among many brethren." Rom. viii. 29. We all "have one Father, even God," and one Lord, "Jesus Christ, who is the

faithful Witness, the first-begotten of the dead, and the Prince of the kings of the earth."* Rev. i. 5.

His kingdom has no visible existence on earth now—the appearances are quite the contrary. He announces it, and commands his disciples to preach it at hand. He has taught us daily to pray for its coming. Jesus, now invisible in glory, was crucified "the king of the Jews," the same of whom the angel Gabriel testified, saying: "And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end" (Luke i. 33); "the same is he which baptizeth with the Holy Ghost" (John i. 33); "of whom Moses in the law, and the prophets did write" (John i. 45); in whom also the Psalmist glories, saying,

* This word, *ὁ ἐρχομένος—the coming one*—beams with divine light. The Lord answers the High Priest in the Sanhedrim that he is *ἐρχομένον*—"coming in the clouds of heaven." Matt. xxvi. 64; Mark xiv. 62; Luke xxiii. 26. The whole multitude hailed his entry into Jerusalem: "Blessed is *he that cometh*"—*εὐλογημένος ὁ ἐρχόμενος* (Matt. xxix. 9; Mark xi. 9; Luke xix. 38; John xii. 13)—that cometh to reign.

The Lord Jesus said, "Till they see the Son of man coming in his kingdom"—*ἐρχόμενον*. Matt. xvi. 28. "They shall see the Son of man coming in a cloud"—*ἐρχόμενον* (Luke xxi. 27; Mark xiii. 26)—coming to take the kingdom.

Again, speaking of the hundred-fold reward which his followers shall receive when, in the regeneration, the Son of man shall sit upon the throne of his glory, among other gifts he names that of "eternal life"—*ἐν τῷ αἰῶνι τῷ ἐρχομένῳ*—"*in the world to come* (Mark x. 30; Luke xviii. 30)—the coming world.

The Scriptures, in the Epistles and Revelation, after the Lord's first coming had passed, call him "the coming one, *ὁ ερχομένος*" (Rev. i. 4); *ὁ ἐρχόμενος ἥξει καὶ οὐ χρονίει* (Heb. x. 37); while the Acts show the manner of his coming (Acts i. 11). And all Scripture is full of the doctrine of his coming, and of the kingdom *to follow*, from the opening promise of the Seed of the woman (Gen. iii. 15) to the closing promise, *Ναὶ ἐρχομαι ταχύ*—"*Yea, I am coming quickly*"—and to the responding prayer, *Ἀμήν, ἐρχου κύριε Ἰησου*—"Amen: come, Lord Jesus." Rev. xxii. 20.

How the primitive Church used the word appears in the first and second creeds of the Prayer-Book, as printed in the Greek in Appleton's edition of "Pearson on the Creed:" "He ascended into heaven, and is coming again"—*ἐρχομένον πάλιν*. In the Latin forms of the creed the word is translated *venturum*—about to come. The idea kept by this word, *ἐρχομένος*, constantly before the reader is, *one coming* in the future present—about to come, or coming at hand.

"Let the heavens rejoice, and let the earth be glad. . . . . Let the field be joyful, and all the trees of the wood rejoice before the Lord (Jehovah). For he cometh, for he cometh, to judge the earth. He shall judge the world with righteousness, and the people with his truth." Ps. xcvi. 11.

Here are mysteries inscrutable, and plain testimonies unmistakable. It is foolish to refuse the testimonies because we cannot comprehend the mysteries. The wise make use of what they do know to come at the knowledge of things they do not fully understand. All can understand that Jesus, the Seed of the woman, the Seed of Abraham, the Son of David, is the Christ of God, who suffered in the flesh and died, and was "declared to be the Son of God, with power according to the spirit of holiness, by the resurrection from the dead." Rom. i. 4. All can understand that the same Jesus which refused the proffered kingdoms of this world, and the glory of them, "was in all points tempted like as we are, yet without sin;" and that being made perfect through suffering, "him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance unto Israel and remission of sins." Acts. v. 31. All denominations do understand that "this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" (Acts i. 11), "when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive (retain) until the times of the restitution of all things." Acts iii. 19. All denominations understand that now "we have an Advocate with the Father" (1 John ii. 1), "a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 17. All can understand that while in the flesh Jesus was the Christ, was the King anointed but not crowned; and, being our High Priest in heaven, he is the Mediator glorified on his Father's throne, coming, in the time appointed with all his saints, to sit on his own

throne for ever, even for ever and ever. All understand that the King is One, by however many holy names he may he called, and that his people are one, whether called Israel, Jacob, the saints, the elect, the redeemed, or the Church of the living God; and that his domain will cover the whole earth, whether it be called Canaan, or the promised earth, or the holy mountain. And, finally, all can understand that in order to harmonize these testimonies to Christ and his coming kingdom of righteousness, peace and joy in the Holy Ghost, they must be received in this world by faith, must be looked and waited for in hope during this life's pilgrimage, and must be received and enjoyed only in Jesus and the resurrection unto life eternal. The promises stand good through all time, to be paid and received through all eternity. Jesus is gone to receive a kingdom, and to return; and having received the kingdom, in a little while "he that shall come will come, and will not tarry." In the mean time, "the just shall live by faith." Heb. x. 37, 38.

THE ADMINISTRATION OF THE KINGDOM.

This is a topic not to be discussed beyond the letter of the Word. The King is sole and absolute monarch. He shall hold the administration entirely in his own hands. When he comes in his kingdom, if it please him to prolong the race of Adam in the flesh after the final conflagration, as some suppose, or if it please him to restore this Jerusalem and to leave the rest of the earth to the Gentiles or a desert, or if many other things, supposed by many, shall please the King, I humbly bow and honestly say, "Thy will be done." I neither see nor can understand these and similar ideas of many earnest and honest minds, nor will I differ or speculate upon them. I submit all to the righteous disposition of the King on his throne. Like a true courtier, in all things I strive to know and do and trust the King's will, right loyally to serve him without any will of my own. His will be done.

The learned Storr, in his excellent treatise on "The Kingdom of God," maintains the common doctrine of Christendom, but the texts which he quotes to prove it prove the contrary. His first reference of proof declares, "These that have turned the world upside down are come hither also, contrary to the decrees of Cæsar, saying that there is another King—one Jesus—ordained to be the Judge of the world, whereof God hath given assurance to all men, in that he hath raised him from the dead." Acts xvii. 6, 7, 30. His second is written, "God hath made that same Jesus whom ye crucified, both Lord and Christ." Acts ii. 36. "It is he which was ordained of God to be the Judge of quick and dead." Acts x. 42. These texts show that Christ's reign begins not in this world, but in the end of this world, on the throne of judgment.

"This heavenly kingdom is distinguished," says Storr, "by the rewards and punishments which are to be assigned publicly by the King in his own appointed time;" and for proof he refers to Matt. xxv. 31, which is our Lord's description of the last judgment, "when the Son of man shall come in his glory." This is no proof of his kingdom begun in this world. Quite the contrary.

Again says Storr, "We read in St. Matthew that it is the office of the kingdom of heaven to govern the Church." Matt. xvi. 19. We turn and read, "I will give unto thee the keys of the kingdom of heaven." The promise is in the future as it stands recorded. There is never a word to show that Peter either received or used his keys in this world. That the apostle will receive the thing promised, even the keys, we believe on the word of God, but certainly he did not receive them in the day they were promised, neither in the days of Christ's ministry; at least there is no record of the great event. Nor did Peter bear those keys in Antioch, where Paul rebuked him publicly to his face; nor at Rome, where he is said to have been crucified, and where the bishop affects to bear them in the apostle's name.

GOTTLOB CHRISTIAN STORR continues his exhaustive inquiry, referring to other similar texts to prove that the administration of the heavenly kingdom is begun already. The few remaining prove conclusively, with those adduced already, that the kingdom of our Lord Jesus Christ begins not in the world of his crucifixion, but in the coming world of his glory; not in this city of destruction on ground awaiting the day of doom, but in the holy city which the fathers sought; the new Jerusalem above, "descending from God out of heaven," "the joy of the whole earth, the city of the great King."

Such is the interpretation of the offices of our Redeemer, revealed in Holy Scripture, our Prophet, our Priest and our King. The first is discharged and finished; the second is in progress, extending from the close of the first to the beginning of the third. The third, his office of King, is yet to be manifested "at his appearing and his kingdom" (2 Tim. iv. 1), and to continue world without end. These are three consecutive offices of our Lord and Saviour Jesus Christ, "noted in the Scripture of truth" to be personally discharged by him. One he has personally finished already; one he personally administers at this time on the right hand of power, and one he is personally "from henceforth expecting" (Heb. x. 13), yet to be received (Dan. vii. 13, 14), and to be personally administered in glory and endless dominion over "new heavens and a new earth, wherein dwelleth righteousness." 2. Pet. iii. 13.

The everlasting Gospel changes not. In both Testaments holy Scripture bears one testimony to the Lord Jesus Christ, our Prophet in this world, our High Priest and Advocate with the Father in heaven, and our everlasting King, coming "in the regeneration" with the restitution of all things. The hope of the Gospel is "the hope of Israel" of old, even our hope, "the hope of the promise made of God unto our fathers (Acts xxvi. 6; xxviii. 29), even "the hope of eternal life, which God, that cannot lie, promised before the world began, but hath in due times

manifested his word through preaching." Tit. i. 2. The Gospel preached before "unto Abraham, saying, In thee shall all nations be blessed," is the same Gospel our Lord and his apostles preached. "So, then, they which be of faith are blessed with faithful Abraham." Gal. iii. 8, 9. Neither the Gospel nor the faith changes from Abel to this day. They never will change till death is swallowed up in victory through our Lord Jesus Christ, "when the fullness of the Gentiles be come in, and so all Israel shall be saved." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God" (1 Thess. iv.), not only anointed, but crowned, "King of kings and Lord of lords." Rev. xix. 12, 16. The living "shall be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible." 1 Cor. xv. 52.

Six thousand years have rolled away, and have neither fulfilled, nor yet annulled the first promise, that the seed of the woman shall bruise or crush the serpent's head. On the holy Word it is true, "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him; but now we see not yet all things put under him." Heb. ii. 8. On the holy Word it is true that "the God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20), and we believe it, notwithstanding that old serpent still "deceiveth the whole world;" and under strong delusion, the scoffers ask, "Where is the promise of the Lord's coming?" The world also is saying, "Let him make speed and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it." Isa. v. 19.—"The counsel of the Lord, that shall stand." This is already known to the believer of his Word, and it will be manifest unto all when "thou, Lord, shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time is come." Ps. cii. 13. Neither the world need be impatient nor the believer doubtful.

The Lord leaves his disciples in no doubt that he is at present gone "into heaven to prepare a place for you. And, if I go and prepare a place for you, I will come again, and receive you to myself, that where I am there ye may be also." John xiv. 2. No doubt "the Lord hath prepared his throne in the heavens." Ps. ciii. 19. No doubt that "by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. ix. 12. And when redemption's work is finished, "Christ shall appear the second time, without sin unto salvation." Heb. ix. 28. No doubt "the coming of the Lord draweth nigh; behold, the Judge standeth before the door" (James v. 8, 9), before whom all shall stand, both small and great. "And the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. xx. 12. No doubt such is the opening of that dispensation promised from the beginning in Christ the King, in whom all nations shall be for ever blessed.

"God is not a man, that he should lie, neither the Son of man, that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Num. xxiii. 19. To-day the Lord covenants with his people. To-day the Lord anoints the heirs of his great salvation. To-day he disciplines the children of the kingdom, and purifies their hearts in the furnace of affliction, and strengthens their faith in tribulation under the burden of the cross. It seems absurd to say the blessed Lord was in the kingdom promised him while he drank the vinegar and the gall on Golgotha. In no conceivable sense can it be truly said our Lord reigned beyond his own body while he was a man of sorrows, without a place to lay his head, rejected of men, forsaken by his chosen apostles, and lifted up, nailed to the tree, a spectacle of scoffing to his enemies and of astonishment to the angels, under the burden of our sins, "Who his own self bare our sins in his own body on the tree" (1 Pet. ii. 24);

that our Lord then was in his promised kingdom, inchoate, in embryo, in an incipient state, or in any possible sense of joy, except by faith. And likewise to say that his apostles, scourged and stoned, houseless and naked, reviled, persecuted and defamed, made as the filth of the world and the offscouring of all things unto this day (1 Cor. iv. 11–13), were, in any sense, save by faith only, in the promised kingdom already, seems to be wholly contrary to all experience and to common sense—alike contrary to the Word of God, and to the patient suffering of Moses with the people of God, and of Christ for the sins of the world. It is true, that by patience and diligence in the work of the Lord believers make their "calling and election sure. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i. 11. And if this warrants the conclusion, that without diligence our calling and election assure a limited entrance now, starved of faith and full of the world, into the everlasting kingdom of our Lord, then it justifies much of the manners of the Popedom, and satisfies the desire of the natural heart, filling the worldly rich with good things, and sending the poor in spirit hungry away; exalting the mighty in their conceits, and casting off them of low degree.

TWOFOLD NATURE OF MAN AND EARTH.

The Scriptures regard mankind in two states—one present and mortal, the other future and immortal; one in the natural, the other in the spiritual body; one in the likeness of sinful Adam, the other in the likeness of the Lord from heaven. The Scriptures also regard this whole creation in the same two states—one present and perishable, the other future and incorruptible; one under the curse of sin and doom of dissolution, the other delivered from the bondage of corruption and crowned with glory and immortality; one under the law of the prince of darkness, the other under the sceptre of the King of righteousness.

They also present two kingdoms of this earth—one evil To-day, the other blissful Forever; one temporal and transitory, the other eternal and immovable. The pilgrim and stranger in this present state has a choice of rulers to serve, whether the God of this perishing world—*κόσμος*—or the God of glory about to come and reign over the regenerate earth—*γῆ*—in everlasting life.

These two states of man and earth are both exhibited in the person of our Lord Jesus Christ, according to the Scriptures. The natural man knows only the visible world. He reads of good things promised to come, and is persuaded they belong to this world, *αἰῶν*. The holy covenant promises, pledged to the faith and hope of the believer to-day, he accepts as if they were to be yet enjoyed in this world by generations to come. The kingdom of heaven preached to come and prayed for to come he accepts inchoate, and expects the generations following to enjoy in larger measures. The Christian should accept the promise and hold that fast till he receives the kingdom. The moment he has the kingdom the promise ceases. So far as one accepts the promise let him hold it against all enemies. So far as one receives the kingdom of heaven To-day, how can he keep the kingdom and the promise too? The believer of the promise takes up his cross and follows Christ To-day, in the hope, after this life ended, of reigning with him Forever. Christ began his kingdom over his flesh. We begin ours in the same way. But war is in our members, not peace, till death.

The idea of entering into the promised kingdom in this life, when confronted with the holy Word, sometimes changes front. It withdraws the pretence of being already in the kingdom, to fortify itself behind the assurance of the King that "the kingdom of heaven is in you." This crafty movement may be worthy of the prince by whom the Pharisees were saying our Lord cast out devils. Surely, they were not the men to have in themselves the kingdom Jesus everywhere preached at hand to come. They were his enemies, bitter and envious, in no way prepared

to be in the heavenly kingdom or to have it within them. Yet men of the soundest character for piety, learning and discernment are continually taken by this craft, and led to believe that the kingdom promised is in the believer, although he may not be in the kingdom. That the visible Church in its action does not appear to be the promised kingdom, all readily admit. The next thing is to maintain that the kingdom is in the hearts of pious people individually. To this no one need object so long as the individual governs himself by the royal law, but the moment he steps out of his own proper domain to govern others the case alters. The pope, which it is said every one has in him, is well for himself, but is dangerous to others. It is good to wait both to be kings and to be in the kingdom—to wait for the crown as well as for the realm—to wait both for the throne and for the country of the promised kingdom of heaven till the Lord comes.

Confusion rises from taking promises hereafter to be liquidated and paid to the regenerate man for promises of a temporal glory to come in this fallen world. Jews and Gentiles in large numbers alike take the covenant promises in the sense of the god of this world, who pretends the earth is his for ever, and when his reign ends it perishes. Consequently the heirs must have and enjoy their promised possession To-day or Never, either in his domain or nowhere. By changing the position of the two states of man, Mortal and Immortal; the two states of the earth, Fallen and Regenerate; the two states of the promise, Hope and Fruition; and the two states of Christ on earth, To-day crucified and Forever crowned,—the crafty serpent is able to present a covenant promise of the eternal sense, to be paid on the earth in its temporal sense; a hope of the regenerate earth for a state in this suffering world; Christ reigning for the Church of this mortality; the state of the holy nation in the city of God for the carnal Israel in this Jerusalem. Setting one over against the other, according to his change of their positions, the father of lies passes off his

counterfeit teaching for holy Gospel, or for something even better, because his interpretations offer a fair prospect of the riches, honor and power of this world without prejudice to the remoter promise of inheritance in the boundless heavens. He offers this world in hand, together with the hope of eternal life, while in the Gospel our King, both by his Word and example, calls his disciples to renounce this world, its pomps and sinful joys, and to seek first the kingdom of God and his righteousness, in the hope of inheriting the earth with Abraham and Isaac and Jacob in eternal life.

By his humiliation from the glory of the Godhead to the form of a servant in the likeness of sinful flesh, and by his obedience unto death, even the death of the cross, our Prophet was made "the Mediator of the New Testament, ... that they which are called might receive the promise of eternal inheritance." Heb. ix. 15. And when now he has paid with his blood for the redemption of all things, whether in heaven or on earth, and being exalted to the right hand of power, he now sends forth his servants into all the world to preach the Gospel of his coming to every creature, and to call the nations to "receive the promise of eternal inheritance," shall his ministers tell the people that the visible Church is his kingdom, to be extended till it embraces the whole world? Shall they tell the people this blood-bought creation is for a temporal possession, whether of the carnal seed of Abraham or of the Church, or of both? or even for the eternal inheritance of the natural Israel? Shall we count the heirs with Jesus according to the flesh, and not according to the faith of Abraham and of Christ? All things in heaven and in the earth are the work of his hands, and are reconciled to God by his blood. "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord (or King), to the glory

of God the Father." Phil. ii. 9. No child need doubt it, though now we see not yet all things put under him. Neither need any man think this promised kingdom is in the visible Church, or in any child of God, save by faith only.

The King is Jesus, the testimony of whom "is the spirit of prophecy." His kingdom is foretold, preached, prayed for without ceasing, and sure to come, with God's will done in *earth* as it is in heaven. We may devoutly ask whether the King and the kingdom and the people promised are to be manifested in this world or the next? whether the throne of the kingdom is to be set up in the earth that now is or in that which is to be? To this question only one answer is possible. Seeing that the King, his dominion and realm, and his subjects, are eternal and immortal, the scene of their manifestation can only be in the heavenly and eternal world of the new creation. No mortal may change what the lawyers call the *venue*. That is laid down in the written law and in the preached Word as belonging to the regenerate earth—to the King and kingdom of the resurrection from the dead, for which we, according to his promise, look, in "new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii. 13. In the heaven and earth of the new creation is laid down the site and is spread out the scene or the ground-plan of the city and kingdom of God, in which "the glory of the Lord shall be revealed, and all flesh shall see it together." Isa. xl. 5. "The whole earth shall be full of his glory." Isa. vi. 3. "Thou shalt judge the people righteously, and govern the nations upon earth." Ps. lxvii. 4. "And the Lord shall be King over all the earth. In that day there shall be one Lord, and his name one." Zech. xiv. 9. "Let the floods clap their hands, let the hills be joyful together before the Lord; for he cometh to judge the earth." Ps. xcviii. 8. The Lord says "Earth;" who shall say him, "Nay?" Who shall say, "Not earth, but heaven?" Who shall say, "Not in earth, but in boundless space?"

Blessed be the name of the Lord, who "came into Galilee

preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the Gospel!" Mark i. 14. Blessed be the name of the Lord, who teaches us to pray, "Thy kingdom come, thy will be done in earth!"

Christ's great redemption includes everything the curse of Adam's sin now covers. He has paid the ransom; he has poured out the price; he has purchased the inheritance, and he is coming in due time to take the possession—not of Jerusalem, Palestine and the Jews only, but of all things, even all his redeemed out of every nation. And the divine heard in heaven their new song, saying, while they "fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints, Thou art worthy, ... for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. v. 8–10. He is the Lamb in suffering; he is the Lamb in offering—even in offering himself, and in offering our prayers, and in presenting his sacrifice with our supplications before the throne. But when the time comes for the Root and the Offspring of David "to take to thee thy great power," when the kingdom of this world is given into his hands, "and he shall reign for ever and ever," the Lamb becomes "the lion of the tribe of Judah." And then, with eyes of flame, he comes clad with a vesture dipped in blood, having on his head many crowns, and the armies of heaven following, to smite the nations and with a rod of iron to rule them that now reject the Lamb. The King of kings and Lord of lords, "he treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. xix. 12–16); and "the mystery of God" shall be finished, "as he hath declared to his servants the prophets," in the solemn oath of the angel, "that there should be time no longer." Rev. x. 6, 7.

Some ask, "Suppose your interpretation true, what good will

it do? The churches are preparing the heirs of glory, and will keep on in their old way. Why open new controversies? Why trouble the ministry of a thousand years' conviction with a vain effort? Why embarrass the Gospel with private interpretations?"

Eternity will answer. Having discovered truth important to the welfare of the human race, in meekness I set it forth, and the lovers of truth publish it. The use of the truth comes after its discovery. However, there is no use in denying or shutting the eyes to the coming of our King from heaven to the earth, to make all things new and to reign over it Forever. There is no use to suppose his kingdom is begun in this evil world, or that it sets up itself in the Popedom or in the heart of man, save by faith and in hope. Such suppositions are unreasonable, as if one should say, Our fathers in the faith, Abraham, Isaac and Jacob, had and possessed the city of God and the land of promise which they sought and saw afar off during their earthly pilgrimage, "and confessed that they were strangers and pilgrims on the earth." Heb. xi. 13. The work of redemption surpasses thought, both in preparation, in cost price and extent of the purchase. From the beginning it was a mystery, "which hath been hid from ages and from generations, but is now made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the *hope* of glory." Col. i. 26.

There is no use of denying our Lord the kingdom of the earth he made—the earth in which he clothes himself with our flesh; the earth which he redeemed with his precious blood and leavened with his righteousness; the earth to which he is coming in clouds with power and great glory, according to the Scriptures, to judge the quick and the dead and to govern the nations upon earth. It is useless to deny him the kingdom and the dominion over the works of his own hands: "For by him were all things created that are in heaven and that are in earth, visible and invisible." It is useless to pray, "Thy kingdom come, thy will

be done in earth," and then deny that his kingdom is to come and to be established in earth.

The prince of this world denies our blessed Lord's rightful inheritance, casting mankind clean out of possession of the earth. But ye who are bought not with corruptible things, as silver and gold, "but with the precious blood of Christ, as of a lamb without blemish and without spot," ye are not the servants of this world or of its prince, except your faith is vain. Ye "by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God." 1 Pet. i. 21. And ye know that "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11. "Your life is hid with Christ in God. When Christ, our life, shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4. That heavenly state which is hid can only be seen by *faith;* and that which shall appear we *hope* for till it comes. The greatest trouble with these pages, in pure minds, is that they do not admit of the promised kingdom come, either in the Church or in the heart of the believer, save by faith only, with the Spirit's seal and witness of this faith. Now, if the promised kingdom be in the believer's *heart*, it is hid from mortal eyes; and if it be in the *Church*, it does not appear to the natural eye: it remains to be seen—it is yet to appear. Its existence in the *invisible* world is neither denied nor affirmed nor contemplated in this work, before the promised coming of the Lord in his kingdom. The magnitude of the topic allows room for diversity of opinions.

No mortal can estimate the value of Christ's blood, or the extent of his redemption, or the duration of his reign—the greatness of his salvation or the bounds of his dominion. Our aim is to set forth the truth in the very words of Scripture, without change or addition, and without the rejection of one thought. There is novelty in the doctrine only by collation of the testi-

mony according to the analogy of faith around the coming of the Lord our Righteousness, the glorious Sun of the Scripture system, and also according to the light of common sense, not being blinded by the traditions of the elders. The kingdom, if it be come, is invisible. We wait yet and pray for it to appear. We believe and preach it to be near, according to the holy Gospel.

One exclaims in words of the Latin poet:

Quantæ molis sit
Christianam condere gentem!
Hoc est, Regnum Christi erigere, et Satanæ palatii demoliri.—*Bridges.*

"How difficult it is to build the kingdom of Christ, and to overthrow the palace of Satan." The learned believe that the kingdom of heaven preached to come in the earth is begun in this world already, and requires to be built up; the unlearned think it senseless to combat so palpable a delusion. It is hard to build up with no foundation except of the shifting sand. Such beginning as is of faith sealed in the individual heart by the Spirit of promise, we admit. But that the faithful are organized in the kingdom of Christ in this world does not appear.

The Popedom insists on having the kingdom now. To this we object. For the kingdom come ceases to be looked for; the treasure gained is no longer sought for; the field won is not to be anxiously fought; neither need one sell all that one hath to buy that field. The promise paid is so far satisfied; the news of a coming of one is no news after the object appears in sight. And every visible beginning of the kingdom here lessens the true idea of its dignity and glory in the estimation of observers. The Master commands us to seek it, to agonize for entrance, to sell all we have to obtain it. They that have the possession, however small, cannot be urged to seek it, or to strive to enter into it, or to part with the world to buy it. They can pray and strive to obtain *more* of it; to advance and to hasten on the coming of the kingdom in its fullness. Yet as citizens at ease in Zion,

trusted in the mountain of Samaria (Amos vi. 1), so the heart is easily satisfied with a little of the kingdom, while it rarely has enough of the world. Thinking themselves in it, many rest from their labors to gain the kingdom, and put every spring in motion and energy in action to gain the riches and honor and power and praise of the world, which is being built up and adorned wonderfully. It is seen, and it pays. But the walls of Jerusalem, long fallen and trodden down of the Gentiles, testify of the times of the Gentiles being yet unfulfilled, and of "the Son of man coming in a cloud—*ἐρχομένον ἐν νεφέλῃ*—with power and great glory. And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh. . . . . So likewise when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you that this generation (or race of men) shall not pass away till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Luke xxi. 24–33.

CHAPTER VI.

THE PEOPLE OF THE KINGDOM.

In this life they are children and heirs only. Their name Israel, or saints, or elect. Likeness, with variety of races. Error of Jerusalem and of Christendom. The kingdom and house divided, fall. The prophets neglected among Christians. Faith looks beyond the grave. The people are promised as Isaac was. Not a natural, but a regenerate race. The scattered are the gathered people. In the resurrection. Other nations restored besides Israel. Egypt, Assyria, Elam, Ethiopia, Moab and Ammon. Death a sleep. Paul's preaching in Jerusalem, Athens and Rome. Purgatory contradicts the resurrection. Paul to the Corinthians. The dead, Νεκροὶ. Different nations and families of the resurrection. Israel reproved. Israel's hope. The dry bones changed to immortality. The children of the resurrection are the people of the kingdom.

We have spoken of the King in the language of truth, and come now to speak of the people of his realm, exclaiming with the apostle: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not, because it knew him not [did not understand him]. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." 1 John iii. 1.

The children of the kingdom are trained in faith now, and disciplined, hereafter to possess and to enjoy the kingdom in fact with the King in glory. They are "now the sons of God," and having received the spirit of adoption, "are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Jesus Christ; if so be that we suffer with him, that we may be also glorified together." Rom. viii. 16. Children of the king-

dom are heirs, not possessors of the kingdom. The Son of God in the flesh was King anointed while yet a servant, not ministered unto, but ministering. He suffered in this world preparatory to being crowned in the next. His people likewise, anointed with his Spirit, serve and suffer in the flesh preparatory to being exalted with Christ unto his kingdom in glory. In this world their crown is of thorns, their glory is the reproach and pain of the cross (Gal. vi. 14); their triumph is in the hope of a better resurrection. They bear the name of their King; they are formed in his likeness through his Holy Spirit; they "put on Christ;" they walk in his steps, subduing the flesh, overcoming the world, and waiting for the crown of righteousness at the hand of the righteous Judge in the day of his appearing. They are in this life children of Abraham, walking by faith, not by sight. They live in hope of the inheritance, and they die in the faith, "not having received" the promises. But seeing them afar off, they embrace them, and confess they are "strangers and pilgrims on the earth." Neither do they count themselves to have apprehended the kingdom of God, but reaching forward, they "press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 13.

THE HEIRS OF THE KINGDOM.

The covenant of holy promise, freely offered unto all mankind, is confirmed and ratified only to such as by faith accept and put their hand to the covenant. It could not be ratified in the names of all, Greeks, Latins and Germans. It is in the name of Jacob, for all of every name in the faith. The national name is that of Abraham and his seed, and the personal name is Jesus Christ. His is the only name whereby we must be saved. All the promises are made to Abraham and his seed; and "they which are of faith, the same are the seed of Abraham." In Christ they are Abraham's seed, and "heirs according to the promise." Gal. iii. 7, 29.

This interpretation relieves the holy Word from the apparent difficulty of saving all the circumcised in the flesh, however vain of heart, while leaving the Gentiles, however faithful, to the tender mercies of the Jews, however vile. All believers, of every race, are "one in Christ Jesus," and are heirs alike according to the promise. In this world they are expectants, as the King himself was; they are not possessors of the great inheritance. They believe in the crucified Jesus; they take up their cross and follow him, not in the vain show of an image, but in the stern reality of suffering for his sake, that they may be glorified together with him in the coming kingdom of God. They are the children of God, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13), and are manifested to be the children of God, "according to the spirit of holiness, by the resurrection from the dead." Rom. i. 4.

There are two worlds—this and the world to come. There are two peoples to possess them—this present race of the first Adam, and the future race of the second Adam, born with him and in his likeness, by the resurrection from the dead. The children of the first Adam are born after the flesh. The children of the second man, the Lord from heaven, are born after the Spirit. "The children of this world marry and are given in marriage. But they which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage, neither can they die any more: for they are equal to the angels, and are the children of God, being the children of the resurrection." Luke xx. 34. The subjects of the kingdom are in this world called, with Abraham, to leave their relations, and to go to the country which the Lord will show them. They are pilgrims and strangers in this world, seeking a country which is heavenly, as Abraham did and also the Captain of our salvation, of whom neither had any inheritance of earth in this life. Who, then, are the heirs of the kingdom? The Lord himself answers, The poor, the poor in spirit; "yours is the kingdom of

God." The mourners, they that weep now, they shall be comforted, "for ye shall laugh." "The meek shall inherit the earth." The peacemakers "shall be called the children of God." "And blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake, for great is your reward in heaven."

The heirs of the kingdom patiently suffer the will of God in this evil world, and through the resurrection of the dead come to sit down with Abraham and Isaac and Jacob in the kingdom of heaven. These are subjects of the kingdom; such as in this world feed, clothe, entertain, visit and relieve Jesus Christ, to whom the King shall on the throne of his glory say, "Come, ye blessed of my Father, inherit the kingdom prepared for you. Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Such is the kingdom of which Jesus Christ is King, and these are his subjects.

The children of Abraham according to the flesh count themselves heirs of Messiah's kingdom. They confidently expect the inheritance in this life, but have never yet received it.

Abraham had eight sons and no inheritance in the earth, but a promise only. Isaac, his heir, had two sons, but no inheritance in the earth, only a promise. Jacob, his heir, had a numerous offspring and no inheritance in the earth, only a promise. These all were pilgrims on the earth and sojourners without any inheritance, only of faith in the promise. The twelve tribes in Egypt and in the desert had no inheritance in the earth, only of faith. Joshua led Israel into the typically promised land, but personally they had no inheritance, only of faith and a life estate of possession like their fathers. Twenty-six hundred years ago Israel was carried away captive into Assyria, and has since had not so much as a life estate in Canaan. Yet the promise to the fathers is good to the children of *faith*. Judah was eighteen hundred years ago expelled from their country, and have since had no possession of inheritance in it, except by faith only. Yet

the promise to the fathers is good to the faithful children, and always will be. The promise to the fathers is, to have "the land (earth) for an everlasting possession." They shall have it, and their children with them. When it is fulfilled to the fathers it will be in like manner also to their faithful children, by the resurrection unto life eternal. It can be fulfilled in no other way. Everlasting possessions can only be held in this mortal life by faith, and in reality only in eternal life. As the promise shall be fulfilled to the fathers, at the same time and in like manner it shall be fulfilled to the children also, otherwise the heirs of the promise for a hundred and more generations have lost their portion. The fathers and all their seed of promise and of faith have died, not having received the promised inheritance. If the inheritance be of this world, they are cut off for their part. Their hope is lost, and the promise of God is made of none effect from Abraham to this day, which is impossible. Therefore all the heirs of the promise come with Abraham and Isaac and Jacob together in the resurrection to inherit their possessions with eternal life in the kingdom of God. This is true of both Jews and Gentiles alike. All the heirs of the covenant promises shall have everlasting possessions, every laborer the promised penny, "beginning from the last unto the first" (Matt. xx. 8), "unto all and upon all that believe; for there is no difference of persons with God" (Rom. iii. 22)—"no difference between the Jew and the Greek." Rom. x. 12. In the new man, "after the image of Him that created him, there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all." So let it be. Col. iii. 10.

THEIR NAME, ISRAEL AND SAINTS.

Before the King came in the flesh, and until his resurrection and ascension into heaven, the people of the kingdom were almost exclusively called by the name of Jacob, Judah and Israel, as in all the Scriptures. "The saints" is likewise a

name common to them, both before and after the King's resurrection. It is used in the Old Testament above thirty times, and in the New Testament after the resurrection of Jesus above sixty times. The common name of the people in the Old Testament is peculiar to a carnal race, circumcised in the flesh, while the common name in the New Testament is peculiar to the race of faith, circumcised of heart, without regard to the flesh. And two things equal to the same thing being equal to one another, Israel of the Old Testament and Christians of the New Testament are nominally equal to one another. They are equally and alike saints only so far as by faith they are the children of Abraham. There is no difference.

A saint is not one of men called holy, but one called of God holy. A saint is a person separated from the profane world, dedicated to God and devoted to his service. Israel as a nation and professed Christians in this world are nominally the people of the kingdom, while saints only in both Testaments are the true heirs. Their King is "no more in the world" (John xvii. 11), neither is his "kingdom of this world" (John xvii. 16; xviii. 36), nor can the people of his kingdom be any people of this world. But as the King is the first-born from the dead, manifested to be the Son of God by the resurrection, the first-born of the new creation, so the people of his kingdom, "his brethren," are "the children of God, being the children of the resurrection." They, like their King, are born of the first man, a natural body, for the King himself is the Son of man; and they are born again, a spiritual body of "the last Adam, a quickening spirit." 1 Cor. xv. 45. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." The heaven-born saints are the people of the kingdom in Jesus and the resurrection.

SIMILARITY AND VARIETY OF RACES.

Their manifestation in the image of the heavenly man does not

forbid an infinite variety among the people of the kingdom. As in the flesh of Adam all mankind have living souls in upright bodies, with an endless variety of features, voices, colors and gifts, together with a wide diversity of races—Caucasian, Mongolian, Malayan, African, American and others—so with a uniform likeness to their King, not all the subjects of the coming kingdom of God on the earth will be alike in all things. They are alike subjects, but not all kings and priests; they are alike partakers of the inheritance of the saints, but their portions vary according to their faith, patience and works in this life. They are alike an immortal and blessed race, but they are not all "first in the kingdom of heaven." The "greatest" and the "least" are both found in the kingdom of God.

Neither King nor people of the realm are any more a mortal race, present or to come. They are immortals of the race of faith, the head of which is "Jesus, the Author and Finisher of faith," the beginning and the end. They are a race including Abel and Enoch, Paul, John and an innumerable company of just men made perfect, who took up their cross in this world, and who take up their cross to-day to follow after Christ, in the hope of a crown of glory for ever. If they be Christ's, then are they Abraham's seed and, whether Jew or Gentile born, heirs according to the promise. Called in this dying world, as, Abraham was, to leave his country and kindred behind, and to seek for the country beyond the great river, the pilgrims of time journey through life from this world toward the promised land of milk and honey, where all nations of the redeemed shall be blessed with Christ in the possession of everlasting habitations on the new earth. The natural man cannot so much as inherit this world. Meek or proud, he cannot have it long; he must die and the world pass away. Yet their strong confidence in the flesh, and their eager desire to realize the promises in the flesh, made the Jews bold to reject Christ when he rejected the kingdom of this world. They are in part blinded still, and

others with them, by the same fallacious hope of a growing kingdom of time under the sceptre of Messiah, yet to extend their rule over all the nations of the earth for a season or for ever.

STUBBORN ERROR.

Christendom has fallen into this error of the Jews. The far larger part thinks it has the kingdom, at least in its incipiency. Every sect seeks with zeal to maintain and to enlarge its possession. All modern literature regards Christendom as the kingdom of God preached in the Gospel. Jerusalem, in her day, was not more confidently expecting to come into the wide dominion of this earth than Christendom is now. It is impossible to correct and to convince the Jews. They will not listen to the admission of the Gentiles into their kingdom, except as servants and subjects; and were Messiah's reign in this domain of death their vision of the future might be reasonable. Their confidence is not to be shaken. They can read, they can see and understand; and as a people they are still expecting the Christ of God to come and to give them the dominion of this world. Even Christian converts among them are disgusted with any other teaching. To suit this scheme the Jews converted to the faith of the Gospel are expected to take up the conversion of the world before they undertake its government. This world is their stage and also their hope under Messiah.

In this carnal light the glorious Gospel is by Christians too commonly presented to the Jews. They are accosted not as sinners of the Gentiles are, bought with the blood of the Lamb, and exposed to the righteous judgment of God for rebellion against his laws, but they are flattered as the chosen and peculiar people to whom the promises are made, and to whom they are to be fulfilled in this Jerusalem, now in bondage, with her children, to the Grand Turk, but shortly to become the metropolis of this world and the glory and joy of the nations. Thus the carnal

heart of the poor Jew, instead of being called to repentance at the foot of the cross, is inflated with self-importance. His national pride is flattered, and his hopes of possessing the riches of the Gentiles in the kingdom of this world are strengthened and confirmed in his blinded mind and heart.

"Giving heed to Jewish fables and commandments of men" (Tit. i. 14), the Popedom has fallen away from the faith once delivered to the saints, and taken up the idea and also the administration of the kingdom come. Many others think it is here in its incipiency, yet to grow, like the mustard seed, into a great tree, and to operate among the nations like the leaven hid in the meal, until all the world shall be leavened and converted to God. They forget God, their coming Saviour, ὁ ἐρχομένος, even as Israel did. They despise the pleasant land, which is the glory of all lands; they believe not his word; they hearken not unto the voice of the Lord. Ps. cvi. 21–25. They seem to have the kingdom in the wilderness, and to expect the promised land far from earth among the stars.

THE KINGDOM AND HOUSE DIVIDED.

Therefore, Christendom, so far as it is a kingdom, has long been divided against itself, which is a kingdom that cannot stand. The visible Church, so far as it is a house, is sundered and divided against itself, which house must fall, and the Lord's people are departing from the faith toward the superstitions of the heathen on one side, and on the other are withdrawing from the word of God into the darkness and gloom of infidelity or natural religion. At the same time the world glories justly in the vast improvements made in commerce, arts and manufactures, in the increase of wealth, the discoveries of science and the flattering prospects of better times yet coming. Instead of "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" in the cloud from heaven, the world is full of the imagination of elevating itself into

heaven. And the world, which hated Jesus and hated his disciples because he testified that its works are evil, now embraces disciples and loves them that love it. As saith the Lord: "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John xv. 18.

THE PROPHETS NEGLECTED IN THE POPEDOM.

The fearful delusions now corrupting the faith of the Popedom rise out of the natural love of the world, where Jesus is crucified and his apostles are crucified with him. From the many discordant interpretations of Scripture by the learned, it has come to that the great hierarchy closes the Book, some scribes among Protestants put aside the study of the prophets as unprofitable, and the laboring classes neglect them under a sense of their inability to profit by reading what the learned cannot comprehend, while both ignorant and learned are for the most part quite satisfied that, so far as there is a promised kingdom of heaven, we have it and are in it, and cannot be put out of it by Pope, council or priest.

Thus the promised reign of God on the earth comes to be regarded of the quality of the present state of things in this sinful world. The assurance, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world" (John xvi. 33), becomes travestied, "In the world ye shall have the kingdom; be encouraged and ye shall gain the whole world." Some beyond the Papacy are, under this delusion, tempted to renouncing the world that they may get it, disclaiming its "covetous *desires*" that they may the better pursue its covetous *practices*, and rejecting its vain pomp and glory that they may quietly ride above the heads of the multitude, grinding the faces of the poor. Human nature is under the best circumstances exposed to Phariseeism. But the doctrine of the kingdom come in the Popedom is a snare to take the wise in their own craftiness, and to draw

them into fearful indulgences, a temptation to hold *the image of the wood* of the cross for the cross of Christ himself, and in time to take the joys of sense for the incipiency of the pleasures of heaven.

FAITH LOOKS BEYOND THE GRAVE.

The way to find life is to lose it. Mark viii. 36. There is no way for mortals to enter the kingdom of God but that which Jesus trod through the narrow gate. There is no way to come into the possession of the promised inheritance but that in which Jehoshua leads, crossing over Jordan. One may see the country afar off, as Abraham and Moses did; may see it very near, as many holy men do in the hour of death, opening wide their enraptured eyes and rousing up their drowsy powers to bear witness to the glory of—*ὁ ἐρχομένος*—the coming Lord, and these enter into the joy of the Lord. As it is written: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." John xvii. 24. But this does not change the vista of faith, preserved in its divine proportions through the resurrection from the dead, by which Jesus our Lord entered into glory. The resurrection stands sure as "the promise of God to the fathers," "the hope of Israel," "the restitution of all things," and as "the redemption of the body" for which all this creation is groaning; when "all that are in the graves shall hear the voice of the Son of man, and shall come forth—they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v. 29.

This solemn declaration Jesus confirms, saying, "I can of mine own self do nothing; as I hear I judge." John v. 30. Who then shall speak anything in God's name contrary to his holy word? They are entirely mistaken who report that the doctrine of the resurrection is not found in the Old Testament. It is

written expressly in the Psalms and in the Prophets, and it is the common sense of the Bible, in the light of which every part is plain, and without which it is much as some in their blindness think "foolishness," incoherent and contradictory. I hazard nothing in declaring that the resurrection is the everlasting Gospel that from the beginning runs through all the Bible in that testimony of Jesus which is the spirit of prophecy; and its storehouse alone supplies the people for the inheritance of the kingdom of God.

"Hearken to me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." That Rock is Christ, that pit is the grave. "Look unto Abraham your father, and unto Sarah, that bare you, for I called him alone, and blessed him, and increased him." Isa. li. 1. The people of the kingdom are, "as Isaac was, the children of promise," and are born of the freewoman answering to Jerusalem above, "which is the mother of us all." They are the children of Abraham according to the faith, and "the children of God, being the children of the resurrection. They are hewn from the Rock and digged from the hole of the pit according to the holy word, in the resurrection from the dead. "Hearken unto me, my people, and give ear unto me, O my nation. . . . . Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever. . . . . Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. li. 4, 6, 11.

THE PEOPLE OF THE KINGDOM AS CHRIST IS.

That Abraham had the promise of a seed in whom all nations

shall be blessed, is admitted; and that Seed is Christ, by the record. Gal. iii. 16. That Abraham had the promise of the earth for an everlasting possession, and that the same promise was made to Isaac and Jacob, and confirmed by the oath of God to each of them individually, may be seen at one glance in Ps. cv. 9–12, and studied at leisure in many parts of Scripture. "This promise, which was made unto the fathers, God hath fulfilled the same, in that he hath raised up Jesus again." Acts xiii. 33. He will also fulfill the same to us, their children, and to all the brethren of Christ, "at his appearing and his kingdom." These fathers did not have their promised possession of inheritance in this world, but dwelt strangers and pilgrims in the earth through life, and died in the hope of coming into the possession in a better resurrection. Acts vii. 5; Heb. xi. Of these fathers the King has said, "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Matt. viii. 11. These fathers are then people of the kingdom, and their fellow-citizens out of all nations are to be gathered with them. "For thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezek. xxxvii. 12); "their own land"—"the land that I have given unto Jacob, my servant, wherein your fathers have dwelt." Ezek. xxxvii. 25. This is the hope of the promise "unto which our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake Paul was accused of the Jews." Acts xxvi. 7. The apostle adhered to the hope of the fathers, from which the nation had departed. He preached Jesus and the resurrection for "the hope of Israel," for which cause the Jews accused him to the Roman governor, and sent him to Rome a prisoner, bound with a chain.

NOT THE NATURAL, BUT PROMISED SEED.

In short, wherever and whenever Abraham and Paul, Israel

and the twelve tribes receive their promised inheritance of everlasting possession with Christ Jesus, the entire people of the realm will receive theirs also. Theirs lies in the resurrection. So must the inheritance promised to all people also lie wholly beyond the grave; not on this side a part, and a part on that side. The entire possession lies in the land of the living rescued from the curse, and has no place in this land of the dead and dying. It is absurd* to claim and to maintain the right of the children of Abraham, as his *heirs*, to the possession of a country he neither owned nor claimed, nor "so much as set his foot on." Acts vii. 5. He has the promise of it for a possession, and his seed after him. While he waits they wait also. It would be alike strange for the children to take the inheritance of their fathers before the fathers had it in possession, and also for a race in this flesh to be in the kingdom of heaven. The King himself is waiting in glory for the prostration and the expulsion of the enemy from the purchased realm; the fathers of faith in all past ages are waiting in joyful vision of the glory which shall be revealed in the last time; the children of God by faith are steadfastly "looking for that blessed hope and the glorious appearing" of ὁ ἐρχομένος, the coming heavenly King with myriads of his saints, to give them the kingdom; while the carnal seed stand firm on the ground "that they are the rightful heirs, for they murdered the true heir that they might seize on his inheritance." This is bold, but not successful.

THE SCATTERED ARE ALSO THE GATHERED PEOPLE.

This living truth runs through all Scripture—viz., that Israel, the chosen people of the heavenly kingdom, shall be scattered, and not lost; they shall be gathered and restored to their own

* "The question you put, whether the children of Abraham can lawfully inherit of him a title to lands he never owned nor possessed in this world, is certainly a legal proposition susceptible only of a negative answer."—*Judge Sharswood*, of the Supreme Court of Pennsylvania.

land. That Judah shall go into captivity among all nations and become a byword and reproach, and the whole land shall be desolate, and yet, saith the Lord, "If ye thoroughly amend your ways and your doings, ... then will I cause YOU (not your posterity) to dwell in this place, in the land that I gave to your fathers for ever and ever." Jer. vii. 5, 7. The penitent in this life are sure to inherit their fatherland in eternal life. For the scattered and captured ones shall be assembled under the banner of Messiah, their King, and at his summons they shall return from their graves and come to their fatherland, "a land flowing with milk and honey, the glory of all lands" (Ezek. xx. 6) (where they shall never more see trouble, nor war, nor dispossession, nor captivity, nor enemy). Ezek. xxxvi., xxxvii.; Isa. xii., lxvi.; 2 Sam. vii. 10. Their sins shall be cleansed and their iniquities shall be remembered no more; their reproach shall be taken away, and their "desolate land become like the garden of Eden." Ezek. xxxvi. 35; Jer. xxxi. 34; Rom. xi. 27; Heb. viii. 12. The same Gospel to the people of the kingdom runs through the New Testament in Jesus and the resurrection—*i. e.*, the reproach of the cross and the captivity to death belong in this world, and the crown of the coming kingdom in glory for ever belong with Christ the Lord our King in the new creation.

This dispersion of Israel and their triumphant return from the land of their captivity, to dwell in peace for ever in their fatherland, is the burden of the prophets and the inspiration of the Psalms and the end of the Gospel.

THE FATHERLAND.

What, then, is their *fatherland*—that which Abraham and Isaac and Jacob did not possess? or that promised them, which they sought through life and which they shall in the resurrection enjoy for ever?

It could not be the land they did not possess; therefore it must be the better country which they received by faith in the

promise and saw afar off, and shall yet inherit in the coming reign of God on the earth.

How can these *holy* people, scattered over the face of the earth, be gathered into that ruined country in this sinful world? Never! How can the *scattered* be gathered unless the very same scattered ones be also the gathered ones? For the Scripture does not say, I will scatter one generation and gather other generations, but "I will scatter you" (Lev. xxvi. 33) and "gather you." Jer. xxix. 14. The doctrine of the resurrection solves the mystery; it is the common sense of the Bible.

DIFFICULTIES HARMONIZED BY THIS DOCTRINE.

Again, how can their sins be cleansed and their iniquities be remembered no more, except they be defiled by their sins and by their own iniquities, for which they were scattered and carried into captivity? That the sinners of fifty generations, however they may have humbled their hearts before God, should still bear reproach in captivity under the hand of their cruel enemy, while *their unborn posterity* shall for recompense be cleansed, forgiven and brought back in triumph to reign in their fatherland, hardly meets the justice of the case. "If we confess our sins, God is merciful and just to forgive *us* our sins, and to cleanse us from all unrighteousness." But out of the offenders' posterity to raise up a righteous seed, and to fill their mouth with singing and their heart with joy in compensation for the affliction of their fathers, is unseemly; is to bring a clean thing out of one unclean; is to forgive persons that have *not offended*, and to remember their iniquities no more who are *not guilty*, but their forefathers were.

These difficulties disappear in the light of the resurrection, when the guilty of every nation that have turned unto God with prayer, confession and repentance unto life will be raised up and gathered by the word of God, be cleansed from their sins, delivered from their enemies and restored in immortal bodies to the

earth as it was in Eden, with Jesus Christ glorified, their everlasting King, and with no enemy to molest or to make them afraid. This seems reasonable. This is holy Gospel to both Jews and Gentiles, even to "him in every nation that feareth God and worketh righteousness." The sins of a hundred former generations are not to be remitted to generations yet to come, nor can the iniquity of Jerusalem in crucifying her King be cleansed out of her children of future ages. But every man shall answer for his own sins. "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10. This rule of eternal judgment is safe to guide the believer in every situation and under all circumstances.

ISRAEL TO BE RESTORED.

Again, how can Israel and the Jews in the flesh be restored from captivity when they are not in captivity? They are the freest people on the face of the earth, going wherever they please, living just where they please and as happily as they can. Palestine is open to them. The balance of power among the nations invites the nation to occupy it. The Grand Sultan puts no obstacle in the way of their restoration. They have ample wealth and resources. Yet any return to the present Jerusalem and Judea would, under any conceivable circumstances of this world, be terrible to that people, though the kings of the earth should sustain the movement. In the nature of things it is impossible for them to be restored from *captivity* until they shall be in captivity; and if by any possibility they should be restored from captivity to their own land, they cannot then abide in it for ever according to the terms of the promise, seeing that the world itself and all things in it passes away and shall perish for ever.

THE RESURRECTION, THE DOCTRINE OF ETERNAL LIFE.

By taking the promises of Israel's restoration for "the hope of Israel," and by taking "the promise made of God unto the fathers, unto which our twelve tribes, instantly serving God day and night, hope to come" (Acts xxvi. 6), for the resurrection of the just, which it is, and by taking the promise of their everlasting possession of their land under Messiah, the Lord, for the kingdom of God preached and prayed for in the Gospel, the above-mentioned difficulties, and others with them, come into perfect harmony with all the Scriptures and with one another. Then the same chosen people that were scattered will also be gathered; the same penitents that sinned will be cleansed from all their iniquities; the same faithful that have been carried into captivity will be brought back from the land of their captivity; and He that has led captivity captive will conduct his chosen people, the elect, into the promised holy land of the kingdom of heaven, and will reign over them for ever, "whose kingdom shall have no end." In the light of the morning of the resurrection and of the great day of the Lord, both the Old and the New Testament harmonize perfectly through their testimony to Jesus and to the people of his kingdom, with him born from the dead as the very cornerstone of the faith. "As it is written, Thy dead men shall live, and the earth shall cast out the dead" (Isa. xxvi. 19); "the earth also shall no more cover her slain." Verse 21. And "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him besides those that are gathered unto him." Isa. lvi. 8. "I will gather all nations and tongues, and they shall come and see my glory;" when the earth shall bring forth in one day, and a nation be born at once. Isa. lxvi. 8, 18.

OTHER NATIONS RESTORED AT THE SAME TIME WITH ISRAEL.

Not only is this precious cornerstone of the resurrection over-

looked in our ordinary interpretation of Moses and the Prophets, but another fact of strong confirmation is disregarded, viz., that many great nations of the earth are to be restored from their captivity at the same time with Israel, returning among them blessed with faithful Abraham to inherit their own land. "I lay down my life for the sheep, saith the Lord. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." John x. 16. Likewise Caiaphas "prophesied that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John xi. 51. Many times in Scripture Abraham's promise runs in the words, saying, "In thee shall all the families of the earth be blessed." Gen. xii. 3. "All the nations of the earth shall be blessed in him." "All the nations shall call him blessed." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." Gal. iii. 16.

This word, "Thy seed, which is Christ," unlocks the mystery of the Jews and of the resurrection contained in the promise to Abraham and his seed. Abraham inherited nothing here in this world. He looked for a city "in a better country." Christ, the promised seed of Abraham, had no inheritance in this world; his people have none. They publicly renounce the world in the faith of Christ. Therefore the blessing in Abraham promised to all nations cannot be realized in this world, but only in the eternal world, to which all the heirs of promise come with Abraham through Jesus Christ in the resurrection. There, in the new earth, "all flesh shall see the salvation of God," and many "shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." An innumerable multitude of all nations and kindreds and people and tongues, with loud voices, together shall glorify God and the Lamb. All in heaven and in earth and under the earth shall bow

the knee and confess that Jesus Christ, the seed of Abraham, in whom all the nations of the earth shall be blessed, is Lord of the whole earth, to the glory of God the Father.

Hence not the saints alone who are called Jacob and Judah and Israel, but multitudes of all nations, constitute the people of the heavenly kingdom, and are blessed in Christ, the seed of faithful Abraham, through the resurrection. Among them important distinctions appear. Some have governments of five cities, others of ten. All enter into the joy of the Lord and are blessed of him, but not all in the same degree. Some are rulers over many things, and others over many other things, according as they have in this world improved the Lord's talent. All things are made new and glorious, but there are differences in glory. In that day it shall be said of Zion, "This and that man were born in her, and the highest himself shall stablish her. The Lord shall count when he writeth up the people that this man was born in her. . . . . I will make mention of Rahab and Babylon to them that know me. Behold, Philistia and Tyre with Ethiopia, *this* man was born *there*." Ps. lxxxvii. 5, 6, 4. "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land, and the strangers shall be joined with them, and they shall cleave to the house of Jacob." Isa. xiv. 1. "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land," whom the Lord of hosts shall bless, saying, "Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, mine inheritance." Isa. xix. 24.

RAHAB AND BABYLON, EGYPT AND ASSYRIA, WITH ETHIOPIA.

This refreshing view of the doctrine of God and of Christ has long been veiled from this fallen world, but when the believer once catches the vision of the new creation, and of the promised restitution of all things with the resurrection of the body unto the kingdom of God as the very substance of our salvation, it is

wonderful how plainly and often it appears foreshadowed in the Law and in the Prophets. Ezekiel expressly describes the restoration of Israel by the opening of their graves, reviving of their dead bodies, and bringing them into their own land to dwell for ever under the sceptre of David their king, who shall be their prince for ever; all which the Allegorists are accustomed to turn into figures of the future political sovereignty of the world under the government of Israel, or the Church of the Gentiles.

But according to the holy Word, as Israel are to be restored to their own land of eternal inheritance by the resurrection from the dead, and are to be returned from the land of their captivity to the heavenly country promised to their fathers, where "God shall bless *us*, and all the ends of the earth shall fear him" (Ps. lxvii. 7), by the holy Word, when God performs the mercy promised to our fathers, and the oath which he sware unto Abraham (Luke i. 72; Heb. vi. 18) at that same time, and after the same manner, Edom and Moab, Ammon and Elam, Samaria and Sodom, shall also be restored to the land of the blessed.

MOAB AND AMMON—SODOM AND SAMARIA.

It is said by some that this promised restoration means, as with Israel, their conversion at length to the Gospel! But, however such interpretation might suit the Jews, who are a known people, it does not suit Moab and Edom and Ammon and Samaria, who are lost nations; and it is wholly impossible for it to suit Sodom. The people of Sodom have gone where no eye can search them out, save His who expressly promises Jerusalem (that harlot which despised her sisters, Samaria and Sodom, neither of whom, adds the prophet, have committed half of thy sins), saying, "Thou has multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done; . . . . they are more righteous than thou. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria

and her daughters, then will I bring again the captivity of thy captives in the midst of them. . . . . When thy sister Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. . . . . And I will give them unto thee for daughters; but not by thy covenant. And I will establish my covenant with thee." Ezek. xvi. 53, 55, 61.

For the promise of the restoration of Ammon, read Jer. xlix. 6, and of Elam, Jer. xlix. 39, and of Jacob, Ezek. xxxix. 25, and of Moab, Jer. xlviii. 47.

Naturally and scripturally it is impossible for Edom and Ammon, for Moab and Sodom, with Israel, to be restored to their own land, short of the resurrection of the dead. In any other sense the promise appears vain. The restoration, therefore, of Israel in the *flesh*, which was wholly promised before their captivity to Babylon, was consummated in their return from Babylon, while the restoration of Israel of the *faith* is to come with Jesus in the resurrection and the restitution of all things—an interpretation which satisfies every condition of the prophecies relating both to the natural and the spiritual seed. It reconciles all difficulties and it glorifies the promise, making it common to all believers, and its inheritance eternal to the heirs, both Jews and Gentiles alike. It gives all glory to God in Christ Jesus, who is the resurrection and the life unto all them that trust in him. It admits of distinctions among all nations blessed with Abraham, foremost of whom are the peculiar people chosen, not according to Abraham's flesh, but "according to the faith of God's elect, and the acknowledging of the truth, which is after godliness, in hope of *eternal* life." Tit. i. 1. It is not the faith of a temporal, but of an everlasting possession. As saith the prophet, "Sing, O daughter of Zion! shout, O Israel! be glad and rejoice with all thy heart, O daughter of Jerusalem! The Lord hath taken away thy judgments; he hath cast out

thine enemy; the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thy hands be slack. The Lord thy God in the midst of thee is mighty; he will save; he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Zeph. iii. 14–17. "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." Isa. xii. 6.

These daughters of Jerusalem, Samaria and others, are not mortals. They were mortals while in sorrow under captivity to the enemy. They are immortals when they sing and shout for joy that the Lord God hath done excellent things, hath taken away their sore judgments, hath cast out their enemy and his enemy, hath given them the Lord Jesus in the midst of them, their King, mighty to save. They are the blessed company of all faithful people, which inherit the New Jerusalem and constitute the holy city, the Bride, the Lamb's wife, over whom he will rejoice and joy with singing. The Lord, the King, was a mortal in the world, but now is "no more in the world." John xvii. 11. "Death hath no more dominion over him." Rom. vi. 9. The enemy is in the world till the Lord shall cast him out. Thus the entire scene depicted above by the prophet Zephaniah, and all the parties to it, belong to that eternal state out of which the enemy is to be cast, and over which Christ our Lord shall rule in peace and love and joy, and in which THOU shalt not see evil any more." After the same manner, the reader can interpret for himself the most thrilling scenes foretold in the prophets—scenes that belong to the kingdom for which we pray, "Thy kingdom come, thy will be done in earth." The kingdom is come, God's will is done in *heaven*. We do not pray for it to come there. But it is not come in *earth*. It is promised to earth; and our prayer is that it shall come in earth, as it is in heaven, and shall never cease.

No question of the restoration of the faithful Israel is made.

They shall return to the land given to their fathers, even the promised *earth*. But who are they? "For they are not all Israel which are of Israel," but only they that keep the faith and do the works of Abraham. Where is their promised restoration to the land given to their fathers for an everlasting possession? To have this Canaan, Abraham and Isaac and Jacob must rise from the dead. When the fathers come from the dead and enter into their everlasting possession of the holy land, shall not Joseph and Judah, Moses and Aaron, Caleb and Joshua also rise from the dead and return with them? Shall not Samuel and David, Isaiah and the prophets return with them, and all the faithful of the house of Israel, carried away into captivity now twenty-six hundred years, since the reign of Shalmanezer, and all the faithful of the house of Judah, now eighteen hundred years expelled from Judea and scattered among all nations? Not one of them can have any part in the great inheritance with their fathers unless they rise from the dead with the fathers and return with Abraham and Isaac and Jacob to possess it for ever. What becomes of the present generation who die in their dispersion, however penitent, obedient and faithful? Are they for ever cast off from the great inheritance of their fathers? They must be unless they rise again with their fathers from the dead to receive it with their fathers. They may well say, "Our bones are dried, our hope is lost, we are cut off from our part," unless the Lord opens your graves and causes you to come up out of your graves and brings you into the land of Israel. He promises the faithful to place you in your own land, and ye shall dwell therein for ever; the land I have given unto Jacob my servant, wherein your fathers have dwelt. Ezek. xxxvii. 11–25.

Shall the fallen never rise? Shall the captives never return? How can they return except they awake and revive, and come from the captivity of death in company with their fathers, to dwell with them in "the land of milk and honey, the glory of all lands?" It seems reasonable that the true Israelite in every

land where he is scattered should to-day cherish the same hope in which Abraham and Isaac and Jacob, Moses and Samuel, lived and died. Is there any objection to their hope of rising with the fathers in order to inherit with them? I see none.

Amidst sharp reproofs and numerous rebukes in the prophets against fallen Israel and backsliding Judah, many calls and encouragements to repentance are made, and gracious promises are offered to the obedient. "Turn, O backsliding children, saith the Lord, for I am married unto you, and I will take you, one of a city and two of a family, and I will bring you unto Zion." Jer. iii. 14. Many like invitations and promises are given in all the prophets. They are offered, not in mockery, but in earnest truth. Suppose, then, that "one of a city and two of a family" from time to time did turn and now do turn from their own ways to seek the Lord—individuals according to the election of grace—a remnant that have not bowed the knee to Baal? Surely their promise shall not fail to this day. The gracious God will bring them back to Zion, according to his word. Not to this wretched city, where the Moslems reign and where the Mosque of Omar occupies the place of the holy temple. God will search his people out of all lands whithersoever he has scattered them. He will open the prison doors of Gentiles and Jews that fear him, and will gather them into Mount Zion, the city which the fathers sought and waited for during their earthly pilgrimage, and died hoping to come into it through the resurrection from the dead, and to inherit it for ever with the restitution of all things. The promise by the mouth of the holy prophets can neither fail nor yet be fulfilled to departed believers, only by the resurrection from the dead. The remnant must rise again with Abraham Isaac and Jacob, in order to gain entrance with them into the everlasting possession of the heavenly country and the holy mount. Why doubt it?

Some be persuaded that infinite wisdom and power cannot bring this body and soul together again in its identity, after it is

once separated and fallen and its ashes are mixed with mother earth. But the philosopher forgets for a moment that his wisdom has never been able to discover either what is that we call "matter" or that we call "spirit." They are unlike, but their properties alone are known to men. Their essence is inscrutable. The doubting Christian forgets for the moment our Lord's rebuke of the doubting Sadducees: "Ye do err, not knowing the Scriptures nor the power of God." Matt. xxii. 29. The Lord God has in our mortal body united both matter and spirit, we know not how; and when this union has been dissolved in death, and the spirit returns to Him who gave it, he promises to reunite both the matter and the spirit in a new and immortal body. And on his word he will do it.

The Scripture by death represents the person asleep and gathered to his fathers. Abraham, Isaac and Jacob, each in his time, "gave up the ghost and was gathered to his people." Gen. xxv. 8; xxxiii. 29; xlix. 33. "When thy days shall be fulfilled, and thou shalt sleep (pass the night) with thy fathers." 2 Sam. vii. 12. "The king shall sleep (rest) with his fathers. So David slept (rested) with his fathers." 1 Kings i. 21; ii. 10. The Gospel presents the same idea: "Many bodies of the saints which slept, arose and came out of the graves after his resurrection." Matt. xxvii. 52. Stephen fell asleep. Acts vii. 60. David fell asleep. Acts xiii. 36. This language sufficiently describes the Scripture idea of death, when the just is gathered to rest with his fathers in dust, till the sleepers awake at the Lord's coming. 1 Thess. iv. 14–18.

The New Testament uses the word *νεκρὸς, nekros*, for the dead, meaning the dead body of a person, and never of a beast or of any other thing but a human body. The wider use of the word "dead" in English tends to mislead the New Testament reader and to confuse the teacher. The Scripture idea of the resurrection from the dead excludes from the mind every other thing but the human person, and includes the waking up or reviving of

the sleeping persons, by the reunion of soul and body in one incorruptible and spiritual person. And the word "dead" means not the ghosts of the dead, but the dead persons, body and soul, and nothing else.

The world is our trial-place. The Lord Jesus proved it above and beyond any of his followers. The state of his, and also of our suffering, is "in this present evil world." The exaltation, and that of his followers with him, is after the resurrection from the *dead*, while his dominion over all things follows on his coming again from heaven. To-day his people suffer and are crucified with him, in hope after death of being exalted with him, and in due time of reigning with him for ever, through the resurrection from the dead. One cannot have the promised kingdom in the state of trial for it. One cannot be in the promised kingdom till Christ receives it; cannot reign with Christ till he reigns; cannot so much as enter it till the King bids, "Come, ye blessed of my Father." Our victory over this world is by faith in the Son of God, and our inheritance with him is in the resurrection.

To obtain this victory, our Lord endured the cross. Among the ancient worthies, some while tortured would not accept deliverance, "that they might obtain a better resurrection." Heb. xi. 35. St. Paul declares, "For the excellency of the knowledge of Christ Jesus my Lord, I count all things but loss, and do count them but dung, that I may win Christ; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead." Phil. iii. 8. "The mark for the prize of the high calling of God in Christ Jesus," for which the apostle strove so earnestly, excites less interest now, seeing that folded in the kingdom men feel sure of the apostle's prize anyhow; and for "a better resurrection" many willingly trust, while they have gold in hand and joys of this nether world at command. The creed is said and "the

resurrection of the body" believed of course; but in no such sense as St. Paul valued it, or as they valued it who refused deliverance from tortures the better to obtain it. Many touching instances of the sort are recorded of the martyrs in the first three centuries of the Church. But under the corruption of Purgatory in the elder churches, on one side, and the counter error of some churches, teaching that the departed spirit goes directly from the body to heaven or to hell, the great doctrine of the resurrection unto eternal life is reduced in value to something less than that of the millennium in the theology of modern times.

Whereas, the doctrine of the resurrection of Jesus, and "through Jesus the resurrection of the dead," *νεκρῶν*, constitutes the most copious theme and the sharpest point of the first and second sermons of the apostles (Acts ii. 24–36; iv. 2), and of the first sermon to the Gentiles. This doctrine, most offensive to the priests and to the Sadducees, was sealed on the heart of the hearers by the Spirit. "With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." Acts iv. 33. "Him God raised up the third day, and showed him openly; and commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and the dead." Acts x. 40–42. When Barnabas and Paul went forth on their holy mission to the Gentiles from Antioch in Syria, "they preached the word of God at Salamis," and again in Antioch of Pisidia, where their first recorded sermon sets forth "that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." Acts xiii. 32–34. The doctrine of the resurrection is the life of the covenant promise made to Abraham, to Isaac and to Jacob. For without it they cannot have the possession of their great inheritance; neither can any other man, living or deceased. The everlasting life, "the everlasting possession" of the inheritance and "the everlasting kingdom," one and all belong

to Jesus and the resurrection of the saints, according to "the hope of the promise made of God unto our fathers."

For the first council at Jerusalem, to justify sending the Gospel to the Gentiles, cites the prophets, saying, "After this will I return, and will build again the tabernacle of DAVID which is fallen down, and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord." Acts xv. 16. Were this David only the son of Jesse alone, his tabernacle fallen down is his body, which can be built again from its ruins, and set up only by the resurrection from the dead, *νεκρῶν*. But his future resurrection has no apparent connection with carrying the Gospel among the Gentiles, while the resurrection of the true David, the Son of the Highest, whose fallen and buried tabernacle God raised from the ruin of death and set it up on the third day, forms the very point of apostolic preaching in order to bring both Jews and Gentiles to repentance and to persuade men everywhere to seek the Lord. This reference to the prophets decided the council to relieve the Gentiles from the burden of the Mosaic law. Turning to this prophesy in Amos ix. 11–15, we find it relates to Israel's promised return from captivity to be planted in their own land, from which they shall *never be removed or pulled up;* which is the Old Testament form of the doctrine of the resurrection, according to the parable or allegory of the restoration of Israel from captivity to the land *promised* to the fathers.

Obscurity clouds this page, but the following is plain: "Three Sabbath days Paul at Thessalonica reasoned with the Jews out of the Scriptures (the Old Testament), "opening and alleging that Christ must needs have suffered and risen again from the died, *νεκρῶν*, and that this Jesus whom I preach unto you is (the) Christ." Acts xvii. 2,3. Departing thence to Athens, he encountered the philosophers. "And some said, What will this babbler say? Other some, He seemeth to be a setter-forth of

strange gods, because he preached unto them Jesus and the resurrection." Acts xvii. 18. Brought before the Areopagus, Paul testified that God "hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." Acts xvii. 31. In these several instances the resurrection of the dead unto the new creation of which Jesus is the Head, the First-born and the everlasting King, constitutes the prominent topic and the sharp point of the Gospel presented to the philosophers of Athens and to the Gentiles.

This apostolic doctrine absorbs all others, when Paul, in the Sanhedrim at Jerusalem, made his defence for being a follower of Christ and a preacher of the Gospel, saying, "Men and brethren, I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead—*νεκρῶν*—I am called in question." Acts xxiii. 6. At first sight this seems more politic than true; but the apostle, before his accusers at the bar of the Roman Felix, maintains his ground and challenges them to prove their charges, saying, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the Prophets, and have hope toward God, which they themselves also allow, that there shall be a resurrection of the *dead, both of the just and of the unjust.*" And he concludes in these words: "Let these same here say, if they have found any evil-doing in me while I stood before the council, except it be for this one voice that I cried, standing among them, Touching the resurrection of the dead, I am called in question by you this day." Acts xxiv. 14, 15, 21.

St. Paul draws his doctrine out of the Law and the Prophets, identifies it with the hope of the promise made unto the fathers, and sums up the whole Gospel in the resurrection of the dead from the tomb, both of the just and of the unjust; which Gospel

he was sent forth from Jerusalem to preach among the Gentiles throughout the world.

Do preachers of any denomination make account of the doctrine of the resurrection of the dead, body and soul, in any measure comparable to this? Should one attempt it, he might be accounted a man of one idea, ambitious to distinguish himself by differing from his brethren, and urging a theory of no practical value, to the distracting of the Church. The apostle, above all men, seems open to this imputation. Called before Festus and Agrippa, to ascertain the legal ground on which his appeal should be taken up to Cæsar's judgment-seat, this man of one idea urged his theory persistently, saying, "My manner of life from my youth all the Jews know, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the *hope of the promise* made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Acts xxvi. 4–8.

By these words the whole Gospel of our salvation, as preached everywhere by St. Paul, is embraced in the one idea of the resurrection. "Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad." But nothing daunted, the apostle protests his soberness, and appeals to the king for his "saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead." Acts xxvi. 22.

This apostolic doctrine of the resurrection, preached on the authority of the prophets and Moses, forced King Agrippa to confess, "Almost thou persuadest me to be a Christian." Yet some educated Christians to-day neither find the doctrine in Moses and the prophets, nor make much account of it in the

Gospel. It is a myth, a form of truth in the creed, without power in the heart and the life. Its great power to induce serving God "instantly, day and night," is yielding to indifference, and even doubt in many minds whether we shall ever meet this body, or desire it again after being once separated. The idea of its being *glorified* is dead in the popular mind. And among the learned it is entertained in no sense like that which governed the decision of the council of Jerusalem, and which actuated the apostle to "count all things loss, if by any means I might attain unto the resurrection of the dead"—*νεκρῶν*.

The apostle's "madness" follows him to Rome, where no sooner had he arrived, than he called his countrymen together, and assured them that for nothing he had done against the people or the customs of the fathers, "was I delivered prisoner from Jerusalem into the hands of the Romans; but for the hope of Israel I am bound with this chain." Acts xxviii. 23. Blessed apostle! he was not ashamed of the Gospel of Christ; he held the faith without wavering, and at a set time "there came many to him into his lodgings, to whom he expounded and testified the kingdom of God." And two whole years he continued preaching "the kingdom of God, and teaching those things which concern the Lord Jesus Christ." Acts xxviii. 30, 31.

"The hope of Israel," "the kingdom of God," "the things which concern the Lord Jesus Christ," are terms convertible with each other, and are synonymous with "the resurrection of the dead," "both out of the law of Moses and out of the prophets." Few raised in the schools of learning either take these for convertible terms, or can bring this doctrine out of Moses and out of the prophets. What! the hope of Israel one thing with the Gospel! the kingdom of God and the resurrection of the body one thing! The things concerning the Lord Jesus Christ and *the resurrection* found in Moses! Yes, both in the covenant promises made unto the fathers and in the hope of the Gospel preached before "unto Abraham, saying, In thee shall

all nations be blessed" (Gal. iii. 8), through the resurrection of the dead. "So as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. i. 15.

Some imagine that Paul before the Sanhedrim, and before the bar of the Roman governors, Felix and Festus, and King Agrippa, and again before his fellow-countrymen in Rome, was disposed to shield himself under the cloak of the Pharisee and under the law of Moses and of the prophets. Truly the apostle did shield himself and his preaching, not under the cloak, but behind the buckler, of the resurrection from the dead, declared and set forth in Moses and the prophets, and held by the Pharisees. It was no pretence, but an honest defence of "the faith once delivered to the saints," by which the just, from Abel and Abraham to Paul, have lived, and shall live to the end of time. For the narrative of events in the Acts by Luke, and for the doctrine of the Epistles by Paul, the Holy Spirit is responsible. And ye know that no lie is of the truth. 1 John.ii. 21, 27. This Christian view of the hope of Israel in the resurrection, as taught by Moses and the prophets, the apostle preached not only among the Jews, but he proclaimed it among the Gentiles, in his Epistles to the Romans, to the Philippians, to the Thessalonians, and most emphatically to the Corinthians, saying, "How that Christ died for our sins, and that he was buried, and that he rose again the third day, according to the Scriptures; and therefore whether it were I or they (the other apostles), so we preach, and so ye believed." 1 Cor. xv. 3, 11.

THE IMPORTANCE OF THE DOCTRINE.

One would think from the preceding that the apostle had already exalted the doctrine of the resurrection to the highest possible degree, but he has by no means reached the climax of his great argument, toward which he advances in the power of

the Spirit, saying, "Now if Christ be preached, that he rose from the dead, how say some among you that there is no resurrection of the dead? If there be no resurrection of the dead (νεκρῶν), then is not Christ risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up if so be that the dead rise not." 1 Cor. xv. 12–15. Thus the Spirit by the apostle pours the whole strength and power of the holy Gospel into the lap of the doctrine of the resurrection. He condemns the very apostles as "false witnesses of God" and liars of men, "if so be that the dead rise not." And to leave no room for doubt in the mind of the believer, the apostle continues the eagle flight of his great argument, saying, "For if the dead rise not, then is not Christ risen; and if Christ be not raised, your faith is vain; ye are yet in your sins." Hence we learn that the forgiveness of our sins depends on the truth and fact of the resurrection, even our hope of that "eternal life which God, that cannot lie, promised before the world began, but hath in due time manifested his word of promise through the preaching of the Gospel." Tit. i. 2, 3. Salvation is *realized* in the resurrection.

These ideas have appeared in this volume already; but the apostle does not refuse to repeat the overwhelming importance of the doctrine of the resurrection of the body and the evil consequences of denying and doubting it; if only he rises higher to illustrate the argument. From the sublimity already attained, it would seem impossible for the saint to reach a greater elevation. He has declared that the denial of the doctrine contradicts Christ's resurrection, nullifies the faith and finds the apostles liars. Now he exhibits the enormity of the error by the terrible consequence, "Then they which are fallen asleep in Christ are perished. If in this life only we have faith in Christ, we are of all men most miserable." 1 Cor. xv. 15, 19. There is

no hope worth having for those who live, and there is none for the deceased; even the dead in Christ are perished and lost for ever; "if so be the dead—νεκρῶν—rise not, ye are yet in your sins;" yet under condemnation of the law, under the penalty of transgression for ever; if so be the dead persons revive not, never awake from the dust, and never come forth regenerate from the graves. In that case we are the most miserable of men. For we deny the flesh, we take up our cross, and through much tribulation and contempt of the world we suffer the loss of all things for Christ and yet perish in the grave, if the dead rise not, while other people eat and drink and make themselves merry, and only likewise perish.

From the depth of this desponding conclusion the apostle bursts forth in a shout of song and of glory, saying, "But now is Christ risen from the dead—νεκρῶν—and become the first-fruits of them that slept. For, as in Adam all die, even so in Christ shall all be made alive. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory? O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ!" 1 Cor. xv. 20, 49, 53, 57.

Therefore, among the wide departures from the faith once delivered to the saints, the forsaking of the doctrine of the resurrection of the body must be counted one of highest importance. Held by the great apostle (Phil. iii. 11, 21), and by the whole column of Old Testament saints (Heb. xi. 35, 40), and by the renowned martyrs of the primitive Church, this doctrine throughout Christendom has become covered with confusion and emptied of power. Though in the creeds, it is practically hid from the popular mind of the great Latin and Greek denominations by the doctrine of Purgatory. "Purgatory, a sup-

posed place or state after death, in which the souls of persons are purified, or in which they expiate such offences committed in this life as do not merit eternal damnation. After this purgation from sin, the souls are supposed to be received into heaven."—*Webster.* The souls are the chief concern among the multitude of the largest denominations in Christendom, to the neglect of "the hope of Israel" in the resurrection from the dead. For the souls in purgatory they pray; for the souls they profess to sacrifice their masses; for the souls they pay their money; for the souls they buy the merits and the prayers of the saints. And the souls supposed to have been once purified in the flames, or bought off with indulgences and with paid masses, are, at the end of their sufferings, discharged at once from the fires and joyfully received into heaven, without regard either to the body or to the great judgment-day. Purgatory, indulgences, the seven sacraments and many other inventions of men are set forth at large in the decrees of the great Council of Trent, with many curses on all deniers; but the doctrine of the resurrection of the dead seems altogether to have escaped their notice.

A doctrine declared in Holy Scripture, and laid for the foundation of Christ's Church (Matt. xvi. 18), that the gates of death, or Hades, shall not prevail against it, the great Author will defend, and in due time justify, before the quick and the dead. No mortal arm is required to uphold it. Yet I conclude in the hope to shed, through the word "resurrection," one more ray of holy light into the dark chamber of the tomb, in search of the people of the kingdom of God.

The generation of Adam is born a mortal body and a living soul. The *re*-generation of the Lord from heaven are born a spiritual body and soul, not a birth again of the soul only, but, as in the case of Jesus our Lord, the First-born from the dead—*νεκρων*—a new birth of soul and body. The etymology of the word resurrection carries in it the restoration of the soul and body to new life. This mortal person, *surrexit*, has arisen and

sprung up from the womb, a living, growing, visible, material and perishable body. In the set time the person dies, the soul separate departs, the body falls to the ground in decay. Again, the same person, once grown up and then fallen in death, *resurget*, will rise again, *resurrectum est*—is raised again, an immortal, spiritual and imperishable person. Thus the word re-surrection carries in itself the Scripture doctrine. We know not how this mortal person is raised into mortal life. Though our eyes see it daily, we cannot understand it. "The re-surrection," we believe, though we see it not. For the Lord has declared it, has in his own person exhibited it openly to his disciples, and has laid it, in all the Scriptures, for the foundation of our faith in him and our hope in his covenant promises. And we believe with our apostle, "all things which are written in the Law and in the Prophets, and have hope toward God which they (the Jews) also allow, that there shall be a resurrection of the dead—*νεκρῶν*—both of the just and of the unjust."

THE RESURRECTION PECULIAR TO CHRISTIANITY.

In this holy light of the resurrection the cloud of confusion now hanging, in learned and pious minds, over the prophecies and the promises of Israel's return, and of the thousand years of peace and plenty yet to come in the world, and of the regeneration and of the restitution of all things, will be speedily and effectually dissipated. For covenant promises made in time are payable in eternity. They are believed in time, and will be met in eternity.

The doctrine of the resurrection of the body distinguishes Christianity from all other religions. It is a doctrine incredible to philosophers, a doctrine to which the learned Athenians would not listen, though preached by the apostle Paul, and from which some Christians dissent, though Jesus himself preached it to confound the Sadducees, and exemplified it in his own person to the perfect satisfaction of his disciples. I speak confidently, as I ought

to speak, with the Scriptures in my hand and the love of the truth in my heart. For it is written, "If there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then is our preaching vain, and your faith is also vain. For, if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. xv. 13–18.

"Perished?" The fallen asleep in Christ *perished*, if there be no resurrection of the body! That agrees neither with the doctrine of the departed spirits entering at once into the possession of the promised inheritance, nor yet with the doctrine of Purgatory. "If there be no resurrection of the dead!" What means the word *dead*, *νεκρῶν*? Not the spirits, which neither die nor fall asleep. In English, anything is dead out of which the life is gone, animal or vegetable, fish, flesh, fowl or plant. But not so the Greek word for *dead*. Nekros, *νέκρὸς*, means only a human corpse, the lifeless clay of a child of Adam—nothing else. In English, we generalize the word "dead" to designate every kind of organism from which the life is departed, and when applied to man the meaning is often extended to signify the departed spirit, which never dies. Many readers understand the word "dead" in the New Testament to mean the living spirits, or ghosts of the dead, rather than their carcasses. Not that they suppose the spirit is dead, but the educated really take the word "dead" to mean in the Bible as it is read in the classics, and in the Latin doctrine of Purgatory, *for the souls* of the deceased, regardless of their bodies. Whence it comes that "the dead" is extensively taken to mean the spirits, and not the bodies of the deceased, both in the Popedom and among Protestants.

NEKROI, MEANING OF "THE DEAD."

Thus readers are led into error; for, if the word dead mean the *ghost* of the dead, then "the resurrection of the *dead*" leaves

the body in the ground; which is the very error the apostle terribly rebukes, saying, "If there be no resurrection, then Christ is not risen. Our preaching is vain, and your faith also vain. Yea, and we are found false witnesses of God, because we have witnessed of God that he raised up Christ, whom he raised not up, if so be that the *νεκροὶ*, dead persons, rise not. For if the human dead bodies rise not, then Christ is not raised, your faith is vain; ye are yet in your sins." The word *nekroi*, dead, in Scripture never means spirits with or without bodies, but bodies out of which the spirits have departed. What a change in received doctrine this works cannot at once be measured.

To see for a moment how this doctrine pours light into the dark grave, consider how the Scripture says, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23. Again, "If the dead (bodies) rise not, then Christ is not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins."

The body falls to the ground under the penalty of transgression, in the receipt of its wages, death. So long as it lies there, it lies under the penalty. It follows, if there be no resurrection of the body, there is no release from the penalty, and the sinner is lost; even "they also which are fallen asleep in Christ are perished"—that is, they are never released from the penalty of their sins. It rests on them; they are ruined, they are for ever undone. Fallen asleep in body, not in spirit, if that which sleeps never wakes, even "they also which are fallen asleep in Christ are perished." The king of terrors keeps his prey, the gates of Hades prevail, the enemy retains his prisoners, and the grave has the victory. If there be no resurrection of the fallen body, your faith is vain, ye are yet in your sins; then they also that are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. Jesus Christ is the first-born of the new crea-

tion, his kingdom. The people of the kingdom are like their King, whose body was raised from the dead a spiritual body. "They are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called—that is, they which are the children of *the flesh*, these are not the children of God." Rom. ix. 6. The children of the resurrection are the people of the kingdom. "The vessels of mercy which he had afore prepared unto glory" . . . . are not the Jews only, but also the Gentiles. Rom. ix. 22. The people of the kingdom are "the children of God." They are not all Israel—they are "ALL NATIONS." They are not all to be dwellers at Jerusalem, though the kings of the earth shall bring the glory and honor of the nations into it. Rev. xxii. 24, 26. Rahab and Babylon, Philistia and Tyre, Egypt and Assyria, and many others, are names there, besides Samaria and Judah. And the queen of the south and the men of Nineveh shall rise up in judgment against this generation and condemn it. Luke xi. 30. "It shall be more tolerable for Tyre and Sidon at the judgment than for you," Jews or Gentiles, that reject the Gospel of Christ and turn the back on his promised kingdom. Luke x. 14. Different grades of glory and honor will be there among the nations of the new creation as there are in this creation, and there will be different degrees of shame and degradation among the king's enemies in that day, when every child of Adam shall "give account of himself to God," and shall receive according to that he hath done in the body, whether it be good or bad.

ISRAEL REPROVED BY THE PROPHETS.

The Gentiles have no judgments pronounced upon them severer than the prophets pronounce upon Israel and Judah. Babylon itself is not more condemned in the prophets than Jerusalem, that filthy city, that polluted and oppressing city. "She obeyed not the voice, she received not correction, she trusted not in the Lord, she drew not near to her God. Her princes within

her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law." Zeph. iii. 1. "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us." Mic. iii. 11.

The prophets abound in this sort of testimony and reproof, mingled with the good things that are to come upon Jacob and Judah and Israel. Gentiles take a full share of the good things promised to Jerusalem, expecting to realize and enjoy them a thousand years in the flesh. But for the rebellious manners and the character for evil found in Jerusalem, and condemned to righteous judgment by the prophets, that belongs to the Jews, and is now visited upon them among all nations. The Gentiles fear nothing. They say, "Is not the Lord among us? None evil can come upon us." Thus the terrors of the Lord are left to the carnal seed of Abraham with great unanimity, and the joys of the Lord are taken freely for the benefit of the Gentiles; while by both Jews and Gentiles the terrors and the joys are robbed of their eternal force and value.

"Then hath God cast away his people?" By no means. "God hath not cast away his people which he foreknew." Yet "if the (temporal) casting away of them be the reconciling of the world, what shall the (eternal) receiving of them be but life from the dead?" Rom. xi. 1, 2, 15. The people chosen according to the foreknowledge of God are a seed of faith, whom God hath not cast away. But the people chosen according to the flesh are cast away among all nations, "till the fullness of the Gentiles be come in. And so all Israel shall be saved."

"For, if the casting away of them be the reconciling of the world," the restoration of them shall be the resurrection from the dead, and nothing else.

THE FULLNESS OF THE GENTILES.

During the Gospel dispensation a state of darkness in part covers Israel of the flesh, and all Christendom also. But "in the dispensation of the fullness of times" there shall be light. God shall "gather together in one all things in Christ, both which are in heaven and which are on earth, even in him in whom also we have obtained an inheritance." Eph. i. 10. "And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Rom. xi. 26. Their sins being taken away, the penalty, death, is discharged and restoration to life follows under the new covenant.

"All Israel" are the people of the kingdom of God and of Christ since Adam. When "all Israel shall be saved," no more can be saved—none will be left to perish. The Saviour, coming out of Zion from the right hand of power, will turn away ungodliness from Jacob. According to his covenant promise, he "shall take away *their* sins"—the sins they themselves committed—not the sins of their *forefathers;* and he shall make restitution not only of Israel, but "of all things which God hath spoken by the mouth of all his holy prophets which have been since the world began."

Thus the fullness of the Gentiles, and the salvation of all Israel, and the gathering of all things together in Christ, and the blotting out and taking away the sins of his people, and the end of the mystery of God, the end of time and of the world, all gather around the Deliverer coming out of Zion "the second time without sin unto salvation." . . . . "And he shall sit upon the throne of his father David, and shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 33. All the streams and great rivers of prophecy run from every mountain-side of difficulty and from every vale of mystery

through all the Scriptures, to find their rest and fulfillment in the ocean of God's love in Christ Jesus our Saviour, and in the kingdom of God our Father, pledged to Abraham and his seed, in whom all nations of the earth shall be blessed for their everlasting inheritance.

EZEKIEL, THE PROPHET OF ISRAEL'S HOPE.

The prophet Ezekiel furnishes a chart of the entire kingdom, exhibiting in plain terms the name of the King, the people and the realm, calling the people by the mystic name of Israel, Judah, Ephraim, and by their synonym, "O my people"—a name embracing in one body both Jews and Gentiles in Christ, the chosen servants of our God, sealed in their foreheads according to the Apocalypse, twelve thousand of every tribe, or "an hundred and forty and four thousand of all the tribes of the children of Israel." These in the name of the twelve tribes having been sealed, "Lo, a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands." And when one asked, Whence came they? another answered, "These are they which came out of great tribulation." Rev. vii. 9–14. These are the people of the kingdom, of whom it is written, "We must through much tribulation enter into the kingdom of God." Acts xiv. 22. The innumerable multitude are of all nations. The precise number is twelve thousand of each of the twelve tribes of Israel. They are all subjects of the one King of glory risen from the dead, both the numerable and the innumerable throng. Concerning these in the flesh, the Lord said to Ezekiel, "Son of man, I have set thee a watchman unto the house of Israel. Therefore, thou shalt hear the word at my mouth, and warn them from me." Ezek. xxxiii. 7. "My flock are scattered upon all the face of the earth, and none did search or seek after them. Behold, I, even I, will both search my sheep and seek them out. And I will

bring them out of the mountains from the people, and gather them from the countries, and will bring them to their own land and feed them upon the mountains of Israel. And I will set up one shepherd over them, even my servant David, and he shall feed them, and he shall be their shepherd, and I, the Lord, will be their God, and my servant David a prince among them." Ezek. xxxiv. 6, 11, 13, 23. Whether David be the son of Jesse, or the Son of God, he is a Shepherd and Prince of the resurrection, whose people are not a carnal race; but are of the resurrection with their Prince. "And ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord." Ezek. xxxiv. 31. "Also, thou son of man, prophecy unto the mountains of Israel, and say: Ye mountains of Israel, hear the word of the Lord. Ye shall shoot forth your branches, and yield your fruit to my people Israel; for they are *at hand to come.*" 1, 8. "And I will multiply upon you man and beast; and I will do better for you than at your beginnings. Yea, I will cause men to walk upon you, even my people Israel, and they shall possess thee, and thou shalt be their inheritance; and *thou shalt no more* henceforth bereave them of men. Thus saith the Lord God, because they say unto you, Thou land (earth) devourest up men, and hast bereaved thy nations; therefore, thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God, ... neither shalt thou cause thy nations to fall any more." Ezek. xxxvi. 11–15.

THE EVERLASTING MOUNTAINS.

The mountains of this world ever have devoured their inhabitants; and they always will bereave them of men. But the mountains which shall never cause their nations to fall any more are not mountains of this world. Neither are "the people at hand to come," who inherit them, of the race of the natural Adam. They are of the race of the resurrection, the race of the second Man, the Lord from heaven. "The mountains of Israel"

for Israel's inheritance are not the land (earth) that now devours men and bereaves her nations, for "thou shalt devour men no more, neither bereave thy nations any more, neither shalt thou cause thy nations to fall any more." Death then will itself be dead; the men of that earth will be immortals. And not Israel only, but "a multitude of nations" will inherit the holy earth with faithful Abraham, and with his seed, which is Christ, in whom all the kindreds and nations of the earth shall be blessed. "For a new heart also will I give you, and a new spirit will I put in you, and ye shall dwell in the land I gave to your fathers." Ezek. xxxvi. 26, 28. How given "to your fathers?" Given in hand for a temporal possession, and by testament for an everlasting inheritance. The gift of inheritance by will and testament cannot be entered till death renders the will unchangeable. The fathers, while they sojourned in the land, had, in fact, a temporal possession, but no inheritance in the land. The possession under the will and testament they sought during all their pilgrimage, even as we do, hoping to enter upon it in the time appointed of the Father, set forth and declared in the testament. In the mean time, they wait, we wait, creation waits, "for the adoption, to wit, the redemption of our body." Rom. viii. 22; Heb. xi. 39, 40.

THE DRY BONES CHANGED TO IMMORTALITY.

Having after this emphatic manner declared his will and purpose to restore the earth to immortality, and the Israel of faith to their fatherland, and the nations "at hand to come" with them, the Spirit takes Ezekiel into the midst of the valley of bones, and shows him the resurrection before his eyes, and explains it of the restoration of Israel to their land without a figure, saying, "Son of man, these dry bones are the *whole house of Israel*. Behold, they say, our bones are dried, *our hope is lost*, we are cut off for our parts." Ezek. xxxvii. 11. So the apostle says, "If the dead bodies rise not, your faith is vain, your hope

is lost, ye are yet in your sins, and they which are fallen asleep in Christ are perished." To reassure these hopeless nations by death, cut off from their part in the inheritance of the promised land, the Spirit commands: "Therefore, prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and have brought you up out of your graves, and shall put my spirit in you, and ye shall live; and I shall place you in your own land (earth). Then shall ye know that I, the Lord, have spoken it, and performed it, saith the Lord." Ezek. xxxvii. 12–15.

Now, who are in the *graves* but the persons of the dead, not spirits, but corruptible bodies? These shall hear the voice of the Son of man—even "all that are in the graves shall hear his voice, and shall come forth." John v. 28. Then the multitude of the learned will believe the Lord has spoken it and performed it, but they do not now. They take it for a figure of speech to signify the exaltation of the carnal Israel to the future political government of the earth—an interpretation which brings down eternal truth to perish in this evil world, and degrades the covenant promises of everlasting possession to a life-lease of this transitory world "lying in wickedness." 1 John v. 19.

The word of God will stand, though all flesh is grass, passing away together with these heavens and this earth. God will raise up and restore his elect, his chosen people of all nations and languages, to inherit the kingdom prepared for them in new heavens and the new earth with everlasting life, under the sceptre of our Lord and Saviour Jesus Christ. "For thus saith the Lord God, Behold, I will take the children of Israel from among the heathen (the nations) whither they be gone, and will gather them on every side, and bring them into their own land (earth). And I will make them one nation in the land

upon the mountains of Israel, and one king shall be king over them all: . . . . David, my servant, shall be king over them, ... shall be their prince for ever. My tabernacle also shall be with them (the risen from the dead), my sanctuary in the midst of them for evermore: I will be their God, and they shall be my people." Ezek. xxxvii. 21–27. "Is he the God of the Jews only? Is he not also of the Gentiles?" Rom. iii. 29. Even *we* have a strong consolation in the hope set before us by the covenant promise and oath of confirmation made of God unto Abraham, and fulfilled in Jesus and the resurrection. Heb. vi. 18; Acts xiii. 33.

JESUS AND THE RESURRECTION; THE KING AND HIS PEOPLE.

Thus apostles and prophets join to testify that Jesus is the Christ of God, our everlasting King, and that his people, the people of his kingdom, are born of the mortal Adam in the flesh, and of the Lord from heaven in the Spirit, and are raised up from the dead unto the promised inheritance of eternal life in the coming kingdom of God. The Gospel is good news that this kingdom is "at hand to come."

"These sayings, faithful and true," harmonize together and with all holy Scripture in Jesus and the resurrection, which is "the hope of Israel" and "the hope of the promise made of God unto our fathers," even "the hope of eternal life, which God, that cannot lie, promised before the world began. This promise, till fulfilled, we wait for in hope.

Both king and people of the generation of Adam are by faith strangers and pilgrims in the earth, seeking a better country. By regeneration they become children of God, being the children of the resurrection in Jesus, with whom they enter the blessed and holy earth of eternal life. The new man is of the same identity, but of another form; for "we know, when he shall appear, we shall be like him;" "who shall change our vile body that it may be fashioned like unto his glorious body."

Such are the people of the kingdom—not a seed of the flesh, but of the faith, who "have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the the throne of God, and serve him day and night in his temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." Rev. vii. 14–17.

CHAPTER VII.

THE PLACE AND CHARACTER OF THE COMING KINGDOM.

Earth lost temporally, won eternally. Its present disordered state. Promised to Abraham and David's son. Kingdom of the new creation. Grand cycle of creation. The fallen is also the ransomed earth. Its form, motions, features. The mortal and immortal states of the earth. "No matter where heaven may be." Promised to earth and its people. Earth means this planet only. Scripture proof. Some read earth and understand heaven. Changes to come on creation. Glorified in all its productions. The type is not the coming man. Earth the promise, man the promisee. Alienation from this earth. Healed in the regenerate earth. Creation joins all voices to praise the Lord.

Our great theme is, "The Everlasting Gospel of the Coming Kingdom and Reign of God on the Earth." We have divided it into four parts, three of which have been discussed: I. The Ceaseless Glad Tidings. II. The Times of the Glad Tidings. III. The King and the People of his Kingdom. We now take up the fourth division.—IV. The Place and Character of the Coming Kingdom.

The earth by one man's sin was lost to the dominion and possession of man, was betrayed under the yoke of the prince of this world, and fell under bondage to corruption, and by the righteousness of One is yet to be delivered from the power of Satan, from the curse of sin and death, and at length to be restored in more than its first-born beauty and bliss to the possession and dominion of Christ and his people in eternal life.

The Gospel of this great salvation is contained in the first promise of a seed of the woman to crush the serpent's head—a promise found on record to-day, and not yet fulfilled—a promise that is received by faith and will be paid in due time, when "all flesh

shall see the salvation of God." This Gospel promise, renewed in the covenants with Abraham and Moses and David, was enlarged upon by the apostles and prophets, and was in Jesus Christ fulfilled by his resurrection from the dead. Acts xiii. 33. His own body of earth was redeemed and delivered from the power of Satan, from the temptation of sin, from the bondage of corruption, and from the gates of Hades, "and declared to be the Son of God with power by the resurrection from the dead." Rom. i. 4. In the time appointed he will complete in all creation the work which is already consummated in his own person, when God, who has gone up with a shout, shall come again with the sound of a trumpet, a great king over all the earth. Ps. xlvii. Praying, "Thy kingdom come, thy will be done in earth as in heaven," we humbly wait the Lord's coming.

DISORDERED STATE OF THE EARTH.

The earth, as now organized and administered, seems badly ordered. Three-fourths are covered with water and swept by terrible storms. Much of the dry land is surrendered to frozen and to torrid zones, to vast deserts and to mountain wastes. Of its population two-thirds are sunk in the vices and the superstition of heathen idolatry, and the remaining third is divided in the names of Mohammed, the Latin, the Greek, and the Protestant communities, all very far from the perfection of the saints. The majority are governed by born rulers, who oppress the nations with heavy burdens, while the republics are torn by demagogues and factions, which wound the heart and threaten the life of great nations. Morally and socially, the earth is no better ordered. Instead of all being sheltered and clad, protected and fed comfortably, the multitudes of all nations are hard worked in poverty early and late to make a living, while the rich are often more oppressed with cares and anxiety, with private wounds and public responsibilities, than the poor are with their wants. All seek their own advantage, and most lips com-

plain of heartfelt disappointments and sufferings. According to general report, things are mismanaged, in the weather and in the house, both city and country; in the great departments of law and physic, of religion and politics, of learning and art, mixed up with losses, with sickness and pain and sorrows, and closed at last in death and the grave.

Evidently this condition of things is unsatisfactory. All creation is not only suffering under the bondage of corruption, but is waiting in earnest expectation of the dawn of a heavenly day—a happy time coming, when the whole face of the earth, its seasons, productions, inhabitants and manners shall be changed, and this mortal, suffering and corruptible world shall give place to the eternal world of righteousness and peace, joy and plenty, glory and immortality with the King of saints, and the liberty of the children of God in the heavenly kingdom. And we now proceed to examine the promises and pledges of this great change, and to learn how this glorious revolution in all the earth and its heavens is to come about and be secured for ever.

PROMISES TO ABRAHAM.

The glorious Gospel of this salvation contained in the first promise of the seed of the woman was preached to Abraham in the covenant promises. Abraham was called to obey God with the promise, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee; and *in thee shall all families of the earth be blessed.*" Gen. xii. 2. Whether regarded as the father of a carnal race or of a seed of faith, this blessing is fulfilled to Abraham; but for the promised blessing of all the families of the earth in him we wait in hope. As it is written, "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting cov-

enant, to be a God unto thee and to thy seed after thee; and I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." Gen. xvii. 7. This covenant is not transitory, but everlasting, and this possession is not Abraham's alone, neither is it in this creation, but his seed shall inherit with him in the land of eternal life through Jesus and the resurrection.

The inheritance of the *earth* is pledged again to Abraham as follows: "Look, . . . for all the land which thou seest, to thee will I give it, and to thy seed for ever. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee." Gen. xiii. 14–17. The seed of faith no more than the seed of the flesh of Abraham can inherit this world's Canaan for ever. Abraham had not the promised land at all (Acts vii. 5), and his seed, whether of faith or of the flesh, have had it no more than their father Abraham, whose land of inheritance lies beyond the grave in the heavenly country.

ABRAHAM'S PROMISES.

Nothing could be more specific than this promise of the land to Abraham with his seed, whoever they may be, for an everlasting possession. The following promise specifies the seed: After the offering of Isaac upon the altar, it is written, "By myself have I sworn, saith the Lord, For because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Gen. xxii. 16–18.

Christ Jesus possesses "the gate of his enemies." He is the promised Seed in whom all the nations of the earth shall be blessed. The promise to Abraham "that he should be the heir of the world" (Rom. iv. 13) "was that wherein God, willing more

abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation." Heb. vi. 17. Thus the promise is specific with regard to the land which Abraham by faith saw in the heavenly country, and with regard to the seed, Christ, in whom all the nations of the earth shall be for ever blessed. Isaac was seed of promise, so was Jacob and Judah, but *the seed* is Christ. The visible Canaan likewise was a land of promise to the carnal seed, but the holy land of promise to the true seed is not in this world; it is the land of the blessed in the regenerate earth. They err who take Isaac for the seed and this Canaan for the land of promise, both transitory and ruined. They are only a typical seed and land, while the true seed and land are, like the covenant itself, everlasting. Isaac was the true seed in the natural and temporal sense, but Christ is the true seed in the spiritual and eternal sense. The natural Canaan was true for a life estate, but it neither was nor can be true for the eternal inheritance. The natural man and world and heavens are temporal, while the spiritual and incorruptible man and world of the resurrection never fade nor perish nor pass away; they abide for ever with Christ, the "appointed Heir of all things."

THE KINGDOM OF THE NEW CREATION.

The place, therefore, of the coming kingdom belongs neither to this sinful world nor to indefinite space, nor to realms unknown, but it is in earth; promised to Abraham and his seed for their everlasting possession—a "land flowing with milk and honey, which is the glory of all lands"—a land "in the restitution of all things." The holy Gospel repeats how Jesus Christ made this creation very good, how the enemy brought it under the dominion of the king of terrors; how the Lord pitied the fallen world, and did not forsake the work of his hands, but with his own blood paid the ransom and reconciled all this creation to

God; how in due time he is coming again from heaven with all his saints, to tread under his feet the enemy and the oppressor; to make all things new—new heavens, a new earth, new nations and kingdoms—and how he will reign over all for ever, even for ever and ever, as the work of his hands, the purchase of his blood, the joy of his heart and the crown of his glory, in the everlasting kingdom for which he teaches us to pray his Father and "our Father, thy kingdom come, thy will be done, in earth as it is in heaven;" whose kingdom is in heaven and will come on earth.

The Spirit says expressly, "Behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind." Isa. lxv. 17. Jesus himself, the brightness of the glory of God, "and the express image of his person," is the first-born of the new creation (Col. i. 15), whose kingdom shall be over all the earth with a promise: "As the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain." Isa. lxvi. 22. The new cannot appear until the old pass away. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. . . . . And he that sat upon the throne said, Behold, I make all things new." Rev. xxi. 1, 5. In that new creation the seed of promise inherit everlasting habitations. 2 Pet. iii. 13.

Tradition says, "the kingdom is come," and quotes Matt. xii. 24; Luke xi. 20; xvii. 20. The words spoken to rebuke his enemies ought not to be taken in a sense of the highest consolation instantly denied to his own disciples. Luke xvii. 22.

The King and the kingdom came in the earth of Jesus' flesh. The Father's kingdom came and will was done of the incarnate Jesus "as it is in heaven." Jesus ruled his body in perfect obedience to his Father's law and will, even unto the death of the cross. "Wherefore God hath highly exalted him." Outside of his own body he exercised no dominion in this world.

He chose to serve; he refused to judge; he rejected the crown; he laid down this beginning of his kingdom in the ground under death. He took it up again into the heavenly glory, and is about to come in it a second time with power unto salvation. Over this body of flesh, in which Jesus dwelt as a servant and suffered as a criminal, Jesus did reign. In it he is now glorified, and in it he is coming to reign for ever, "For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb. ii. 10) before being "crowned with glory and honor." "It is enough for the disciple to be as his Master, and the servant as his Lord."

The presence of the kingdom in the person of the King explains his saying to the Pharisees, "The kingdom of God is come upon you . . . . the kingdom of God is—ἐντὸς—within or among you." Luke xi. 20; xvii. 21. It was manifest in the King's person, and the kingdom is yet to come, and is coming with the King in the restitution of all things, when "the whole earth shall be filled with his glory," "and all flesh shall see the salvation of God."

THE GRAND CYCLE OF CREATION.

Therefore they err who attempt to interpret the everlasting Gospel for the hope of a temporal and transitory state of things, either for the carnal Israel, for the visible Church or for the race of Adam in this world of sin and its wages, of death and its tears, doomed to the great conflagration. Both apostles and prophets foretell the day of the resurrection at the coming of the Lord from heaven with all his saints in the glory and power of his everlasting kingdom. Then will he complete the great *apocatástasis*, the grand cycle of this creation, having Adam and Eden and bliss in the beginning, passing round amid the darkness of this world through untold centuries into the light of eternal day, with the new creation better than in the beginning;

having the Bridegroom, the Lamb of God; the Bride, the New Jerusalem; and having the earth of the blessed, and for its inhabitants, "they which are written in the Lamb's book of life." The cycle began in the blissful earth of the first creation, and will end in the blissful earth of the new creation. The sinful and mortal race of Adam live and die on this earth under the reign of death, and the holy and immortal race of the Lord from heaven will rise from the dead and live again on the new earth, promised to Christ for his kingdom and his seed of faith for ever. The natural seed, the men of this world, naturally seek for its inheritances; the seed of promise seek for the city of God and its inheritances, with father Abraham, in the heavenly country of everlasting life. Both the natural and the spiritual seed dwell on the earth adapted *now* to the constitution of the mortal, and hereafter to be adapted to the constitution of the spiritual body.

"These sayings are faithful and true;" they are no inventions of men. In the earth both ends of the Scripture meet harmoniously together. The first chapters of Genesis and the last chapters of Revelation join in unity on the earth, where the first Adam fell, and the second Adam raises him up again; where the race of the first Adam perish, and the race of the second Adam revive and live for ever; where the god of this world has gained fraudulent possession, and the God of glory is in the appointed time coming to dispossess him; and where the everlasting Gospel is preached; and the everlasting kingdom of God and of his saints shall shortly appear, with Jesus Christ our Lord on the throne of his glory.

The glorious Gospel of this kingdom at hand Jesus preached wherever he went, and commanded all that heard the Good News to repent, to reflect and believe the Good News; to reflect and turn from the love of this world, and seek first the kingdom of God. And he sent his apostles into all the world to preach the same Good News to the Gentiles, "to open their eyes and to turn them from darkness to light, and from the power of Satan unto

God, that they may receive the forgiveness of sins and inheritance among them which are sanctified by faith that is in me." Acts xxvi. 18.

IDENTITY OF THE EARTH IN THE NEW CREATION.

The earth has two states, and man, the ruler of the earth, has also two states—one present, the other to come—one transitory and corruptible, and the other incorruptible, spiritual and eternal; but the change of state affects the identity neither of the earth nor of man. The same Abraham that received the covenant promise of the world for his inheritance will have this earth for his possession for ever, however both he and it shall be changed from this vile and mortal state to a glorious and celestial condition.

The *earth* promised him will be the *earth* given him, notwithstanding the fashion of its robes, and its natural character will be changed like that of man, its ruler, from vile dust and corruption to a habitation of holiness, fruitful without labor, and beautified as well as bounteous without decay. The same Abraham that in holy covenant promised obedience to God, and performed it, even to the offering up of his only son and heir, received the covenant promise of God to make him a blessing and his seed after him, to give him the *earth*, that in his seed all the families of the earth shall be blessed. It is certain that the Abraham of the covenant will be the Abraham to inherit according to the covenant, and that the earth of the covenant promise will be the earth of the everlasting possession. Both Abraham and the earth will be inconceivably changed in qualities, accidents and properties, and yet in essential identity they will remain ever the same. As with the father of the faithful, so with his children of faith. By faith they receive the promises of the covenant made of God with Abraham, and they pledge obedience to God for their part in the hope of coming through Jesus Christ, the Messiah, into the everlasting possession of the

great inheritance with faithful Abraham. They walk by faith, they seek first the kingdom of God and his righteousness, they look for a city that has foundations, they dwell as strangers and pilgrims in the *land* of promise, pressing toward the mark for the prize of their high calling in a better country; and though afflicted and tormented, they still persevere in the bright hope of a better resurrection unto life eternal.

THE FALLEN AND RANSOMED CREATION.

The *promised* kingdom must be when and where it now is not, else it could not be promised. It is at hand to come, not where it is already, but from heaven to earth, where it is prayed for to come. Neither does it come to this world, but only the promise of it. Where then shall it appear? In earth after this world passes away, for the earth is one, its worlds are several—one before the earth was drowned, "this present evil world," and "the habitable world to come of which we speak." The past, the present and the future world all belong to one earth. Neither this world, nor its prince, has any part in the promised kingdom, but they flee away before its coming. They give place to the King of righteousness and his kingdom, coming in earth as in heaven. This present world is transitory; the future is eternal. This creation is mortal, corruptible and passing away; but the world to come is immortal, incorruptible and never passes away. The earth is the same planet always, but like our vile bodies changed and fashioned in the King's own likeness, the earth shall be changed, made anew, and with its heavens be fashioned into the holy city and heavenly country prepared for the abodes of the blessed.

When the Scriptures predicate anything concerning the earth or the world, the nature of the thing predicated will show to which world or earth it belongs, whether the temporal or the eternal. Anything promised to outlast time, as the kingdom is promised, must of necessity belong to the world to come, with

the new earth which God shall make. The eternal promises, the everlasting covenants are made and given to mortals in this world, but they are paid and discharged to immortals in the glory of the future world. The time of the kingdom is future and infinite, but the place of the kingdom is definite and fixed. We are not at liberty to fix the time; we are not at liberty to change the *venue* or the place where in the holy law *the scene of the action is laid.* When the law and the testimony say *earth* or *world,* we must inquire whether this or the next be meant. But we must not change the *venue* laid down in the law; we are not at liberty to read "earth" in the law, and change the scene of action in our mind to the sun, moon and stars, or to infinite space. The time is reserved in the Lord's power, but the place of the coming kingdom is abundantly declared.

The scene of the promised kingdom of heaven is, by the holy law, laid on this earth. The King and his kingdom being eternal, the realm of his abode, the scene of the action and the people of his realm must also be eternal, must belong to the new heavens and earth which shall never pass away nor be destroyed. We are bound to locate the action where the Scripture lays the scene, but the terms of description decide whether the scene belongs to the temporal or to the eternal world, to the mortal or to the immortal race; to this land of death or to the coming land of life; whether to this fallen Jerusalem or to Jerusalem above; whether to the earth under the curse of sin and death or to the earth in which there shall be no more curse. We must not change the place of the action from the earth, but only inquire to which state of the earth the action belongs, whether to the present and temporal or to the future and eternal state.

It requires no words of ours to prove that the promised kingdom of heaven belongs to the future and eternal state of this *earth,* seeing it is so laid down in all the books of the Law and the Gospel, and pledged by God the Father to his only-begotten Son, Jesus Christ our Lord, saying, "I shall give thee the uttermost

parts of the earth for thy possession." Ps. ii. 8. "Unto thy seed (which is Christ, Gal. iii. 16) will I give this *arets*, earth." Gen. xii. 7. To Adam, the first, the dominion over all the earth was given. Gen. i. 26. He lost it. To the seed of the woman, the Son of the blessed, the earth is pledged for an endless dominion.

By the word of God this "whole creation groaneth and travaileth in pain together until now," and shall hereafter "be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii. 21, 22. We see the travail, we hear the groans, we feel the pains, we believe in the great Redeemer, we hope for the promised deliverance, we rejoice in hope of "the glorious liberty of the children of God" and in the promised restitution of all things. Why not? Does the prisoner come to love his chains? Is man enslaved with his corruption? Does he lose all consciousness except of his pain? Is the air of heaven too fresh and sweet for his poisoned nostrils? Oh how fallen in love with darkness rather than light, and in content with the gates of death instead of being fired with hope of eternal life in the kingdom of heaven!

THE FORM, MOTIONS AND FEATURES OF THE NEW EARTH.

Nothing forbids, and much in Holy Scripture goes to prove, that in the promised restitution of all things the whole creation will preserve its identity, however changed and inconceivably glorified in form. The earth will, it may be believed, remain an orb and a planet of the solar system still. It will retain its diurnal, lunar and annual revolutions all the same. But its productions, races and rulers will be changed to the likeness of the Garden of Eden and to the joys of Paradise, with Christ Jesus the King of the whole earth, in whom all its nations shall be blessed for ever. Even its geographical features, its national outlines and its divers peoples reappear, and the meek, the upright and the just shall inherit it for ever. But the cruel, the false, the wicked, the abominable are to be cut off from the

earth. Ps. xxxvii. 9, 10. They shall have no place or portion among the Lord's people. Rev. xxi. 8, 27. Removed with the curse and with their father from the land of the blessed, they shall go to their own place. Isa. lxvi. 24; Rev. xxii. 15.

When we read the terms of the promise to Abraham, "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever; arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee" (Gen. xiii. 14), there is a personal relation of Abraham indicated to the earth generally, and to Canaan particularly on which he looked and through which he walked, that I acknowledge without attempting to define. The same relation of the nations of time to their dwelling-places in eternity on the regenerate earth is discoverable in the promised restoration of Edom and Moab and Ammon, Egypt and Assyria, Elam, Sodom and Samaria, at the same time and together with Israel and Judah. The latter, even Israel and Judah, return to their fatherland prepared for them; and the former must also, when restored, return to their fatherland prepared for them. We know nothing of the world to come, only as it is revealed, and the same word which testifies of Israel's restoration to their own border also testifies of the other nations' return to their own border. Some identity of the features of this and of the new earth, therefore, is a matter of divine revelation, and not of human invention.

THE MORTAL AND IMMORTAL BODY AND EARTH.

This need give no uneasiness. The individual person preserves every one his identity from his mother's womb to the grave, and from the womb of the grave throughout eternity. Israel, Judah and the other nations of the resurrection seem also to preserve their national identity, according to the Scriptures, when they are restored to their own land. And the earth itself,

notwithstanding its changes, has the land of their inheritance guaranteed to the several nations. I know not how the infant becomes a man, and how this mortal puts on immortality; but the one I see, and the other on the word of God I believe. By the same word this sinful world will become the kingdom of God—the same identical realm, but inconceivably changed; even as this sinful body will become one with the glorified body of the King—the same identical body, but inconceivably changed and fashioned in the likeness and incorporated as a member "of his glorious body." These things pass our understanding, but we receive them with confidence, in the knowledge and in the truth of our heavenly Father. So a child listens to his father telling him "the whole earth is a rolling ball, flying forward a thousand miles every minute," and the child cannot understand this, yet believes the word, because his *father* knows, and will not tell him a lie.

The children of God ought to know who speaks, and implicitly to believe every word of our heavenly Father. The eternal life to come will make things plain that are now wholly irreconcilable to our finite understanding; and among them the identity of this corruptible with that incorruptible body, and the identity of this sinful fashion of the earth with the regenerate and glorified earth of the kingdom of God; even this present evil world, alienated from God by wicked works, with that future world of glory, reconciled to God by the blood of his only begotten and well-beloved Son.

THE LOVE OF TRAVEL AND OF SIGHT-SEEING.

Man, going astray from his youth up, becomes bold to take liberties with the word of God; loves to journey over the earth and regale himself among the pyramids, the ruined temples and celebrated cities of modern time and of antiquity. He is tied to this flesh, and led by it into temptation and suffering; and knowing he must ere long lay it off, he flatters himself and is flattered

to believe that when once freed from the encumbrance and weakness of the flesh, he shall have liberty, without cost or charges, to wing his flight in heaven from Orion through the Pleiades to the Great Dipper, and from pole to pole in endless rounds of visiting and seeing the wonders of creation.

Such fancies occupy many hearts. Whence come they? Not out of the Scriptures. The Scriptures allow the regenerate earth to be a planet of the solar system, retaining its present conformation with daily rotation on its axes, its monthly dance with the moon in mazy circuit around the sun, and its well-ascertained motion with the sun itself and all his system in some indefinite relations to the Galaxy—motions wonderfully complicated, diversified, extended and incomprehensibly rapid; so that the children of God being on the new earth, with eyes of light and minds of celestial understanding, will have abundant joy of travel and of sights and of the wonders of creation to satisfy the cravings of the soul, though they be always at home in the earth. They need not be shut up to earth, nor expect to have the liberty of the universe and the free range of the stars of light for heaven, but rather to go wherever the Lord calls and to be for ever occupied in the King's service, and most of all blessed when nearest to His side whose cross was temporally in this earth, and whose crown and kingdom shall be in the earth world without end.

MEN INDIFFERENT TO HEAVEN IN EARTH.

Some learned and devout men have no certain conception of heaven any more than of a castle in the air—a city *without* foundations, built of imaginations and inhabited by ghosts or departed spirits—a state of eternal happiness somewhere or everywhere in the boundless universe, without any known relations to place, except that it can never be in earth, no, never.

This comes from the natural repugnance even of the renewed heart to a land of sin and pain, sorrow and death, and from a de-

sire after death to escape from this scene of temptation and suffering for ever—a worthy end to be surely attained, according to Scripture, not by our flight from earth, but by Christ's victory over this world, "according to the working whereby he is able to subdue all things unto himself" (Phil. iii. 21); even to reconcile all things unto God. Being now made of the earth, men want faith to realize that as we bear "the image of the earthy we shall also bear the image of the heavenly," by a change of state, not of place; by a change of constitution, and not of country; by a new nature, and not by any change of identity in substance, in person or in habitation.

"What matter where heaven is, provided we safely reach that holy place?"

It is no venture to say many in our churches think it a matter of great indifference whether the kingdom of God preached in the Gospel comes in this world or earth or not; whether Israel are restored to their fatherland in this world or not; whether there be any resurrection of these bodies or not, and whether there be a restitution of all things or not. Too many care nothing for these things, or regard the Scripture testimony on these topics one way or the other. They let them slip, while they keep the law before their eyes and preach the law, the ordinances and the Church, purblind to the end of the law and of the ordinances and of the Church, which is to testify of Jesus and to bring, not souls only, but also bodies, into the obedience of Christ by the word of the kingdom. The Scriptures speak positively and copiously on these topics, and it is of the highest moment, not only to hear, but to receive, both with the heart and the understanding, the testimony of God's word, and for some of us to preach it too—not as a matter of indifference whether it means this or that, but that we preach the truth according to the mind of the Spirit, whether we see through it or not, and whether men will hear or forbear. Ministers of the holy Gospel are the chosen heralds of the great King. The heralds are not responsi-

ble for the King's message. But for delivering it faithfully to his people they are responsible.

No man, therefore, should turn from or shut his ears to any word our Lord has spoken concerning his kingdom, its peoples, its place and the way to it. Indifference toward the revealed place leads to carelessness in the way, and coldness of heart toward the people that are pressing into it. It is unwise, it is folly, to turn from the heavenly city and country God promises and sets before us on his oath, in favor of a heaven of our own imagination. It is most unreasonable to say, "This earth can never be our heaven," when on his word and oath it shall be, according to his everlasting covenants with Abraham and with David, and with Jesus Christ the coming King. Both the earth and the promise stand firm and sure for ever as the throne of God.

Objection. "Does Christ, or any one of the apostles say that earth shall be heaven? I think not. Heaven will be heaven, wherever it may be."

The Scriptures make a wide distinction between earth and heaven, and teach us to believe that distinction will remain "till heaven and earth pass," which will never be till every jot and tittle of the law be fulfilled. So jealous is our Lord of his holy word. Matt. v. 18. As it is written, "Heaven and earth shall pass away, but my words shall not pass away." Matt. xxiv. 35; Mark xiii. 31; Luke xxi. 33. The heavens "shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed." Heb. i. 11. "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll." Isa. xxxiv. 4. But the word which the Lord has spoken shall neither fail nor pass away. "Truly as I live, all the earth shall be filled with the glory of the Lord." Num. xiv. 20. "The Lord shall be King over all the earth. In that day shall there be one Lord, and his name one." Zech. xiv. 9. "All the earth shall worship thee, and shall sing unto thee" (Ps. lxvi.

4), "for thou shalt judge the people righteously, and govern the nations upon earth." Ps. lxvii. 4.

Neither these heavens which depart as a scroll, nor this earth are the abodes of the redeemed until changed. John in vision "saw a great white throne, and Him that sat on it from whose face the earth and the heavens fled away; and there was no place found for them." Rev. xx. 11. This form of heaven and of earth shall be driven away like "the iron, the clay, the brass, the silver and the gold" of Nebuchadnezzar's dream, which were "broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them." Dan. ii. 35. But never a word that God has spoken shall be lost or left to perish. Neither these heavens, nor this earth, nor those metallic kingdoms, are the promised inheritance of Christ and his saints; but the new creation which shall follow in their place. That shall be the saints' everlasting rest.

Therefore the Scriptures never say this fashion of earth nor these present heavens shall be heaven, nor that these natural bodies shall live in heaven nor on earth for ever. On the contrary, the Scriptures constantly maintain that as it was in the days of Noah, so shall the coming of the Son of man be in his day; that flesh and blood cannot inherit his kingdom, neither doth corruption inherit incorruption, and that Israel must cross over Jordan to possess their promised land. One need be wide awake to seize and to comprehend the wonderful things revealed in the Scriptures, and not only to shake off dullness, but also to let go some traditions of the preceding twelve to fifteen centuries, which run counter to the law and to the testimony, as in regard to transubstantiation, purgatory, self-righteousness, the worship of images and departed saints, and in other respects the traditions unquestionably do, even in the exaltation of the Latin to the throne of this world's kingdoms, and to the kingdom of the Catholic Church for the kingdom of heaven.

The Scriptures say that Christ shall have the uttermost parts of this earth for his possession. Ps. ii. 8. "And let the whole earth be filled with his glory." Ps. lxxii. 19. "And we shall reign on the earth." Rev. v. 10. Take earth of the promises in the sense of the new earth, and the heirs of the promises in the sense of the regenerate and glorified Israel, the "children of God being the children of the resurrection," with Jesus Christ our Lord for their everlasting King, and all holy Scripture harmonizes in testimony to Jesus, to his throne and realm and chosen people. As it is written, "the testimony of Jesus is the spirit of prophecy." Rev. xix. 10. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

THE SERMON ON THE MOUNT.

The sermon on the mount emphatically promises nine blessings on as many different classes of persons, beginning with the poor in spirit and ending with the persecuted for righteousness' sake, to whom the blessing comes in earth, "wherever that may be." They that mourn shall be comforted, they that are meek shall inherit the earth, they which hunger and thirst for righteousness shall be filled, they who are merciful shall obtain mercy, they that are pure in heart shall see God, and they that are peacemakers shall be called the children of God. Matt. v. 3–12. The entire nine describe nine classes of persons to-day who shall be blessed according to their character in eternity.

The Psalmist says, "The meek *shall inherit the earth*" (Ps. xxxvii. 11); so likewise says the sermon on the mount. The Spirit says, "they shall inherit;" not they do inherit. Had the Spirit meant to teach that they do inherit, he knew how to say it; and seeing he does not, it seems unwarrantable in the traditions to say it. Besides, it is not true. Ask the meek if they now inherit the earth; they answer, with Moses, I have no inheritance in Egypt or its transitory pleasures, I hope for "the

recompense of reward" with Christ our Lord in everlasting glory. Ask Jesus: "The Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, to mock and to scourge and to crucify him; and the third day he shall rise again." Crucified with him now, we shall reign with him for ever.

It is true to-day as in the time of the Psalmist, that "the meek *shall* inherit the earth." We have the holy Word for it. But that they do inherit the earth is not written. Let no brother change the word, nor change the time, either to the past or to the present, which the Spirit records in the future of this earth. Moreover, these beatitudes are in St. Luke's Gospel expressed in terms more difficult to pervert, as follows:

"Blessed are ye poor, for yours is the kingdom of God." This is an assurance of the positive possession, which very few really *poor* will mistake for a present possession in this world.

"Blessed are ye that hunger now, for ye shall be filled." Certainly as they hunger now, they are not filled now; but they shall be hereafter.

"Blessed are ye that weep now, for ye shall laugh." The mourners do not laugh now—they weep; and they shall laugh and sing in the future glory.

"Blessed are ye when men shall hate you for the Son of man's sake. Rejoice ye in that day and leap for joy; for behold your reward is great in heaven." Luke vi. 20–23. The beatitudes belong to eternity, but by faith also to time.

To make this matter plainer, the Spirit reverses the picture in the holy record, saying, "But woe unto you that are rich, for ye have received your consolation. Woe unto you that are full, for ye shall hunger. Woe unto you that laugh now, for ye shall mourn and weep. Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets. But I say unto you which hear, Love your enemies," etc. Luke vi. 24–27.

The world despises this doctrine and its preachers, for the

world will have its riches, its fullness, its laugh, its popular favor and its good things now. The world insists on having the kingdom of heaven here, now, and soon to embrace the whole earth. It will have nothing less; no abatement, no trust. The wide apostasy is persuaded that the world, though not altogether right, will come out right at last; and that soon, seeing the astonishing discoveries and improvements to which this world is just waking up and coming forth, as a giant to run its glorious course. The crown is here, the cross is nowhere—its image is everywhere, and that is sufficient for all the world.

EARTH MEANS THIS PLANET ALONE.

"Earth" is a word in every mouth and in all the Bible, but never as the name of anything but itself, its races and its surroundings. In all languages earth is earth still, and nothing else—no other place. This planet, Earth, in its regenerate state, I am bold to say, is promised of God on his holy oath to the heirs of salvation, for an inheritance of everlasting possession; even to Jesus Christ our Lord for his kingdom for ever. Ps. ii. 8; lxxii. 17; Isa. xi. 1–5. Jesus Christ is that promised Seed of the woman and of David and of Abraham (Gal. iii. 16); the Seed that "should come to whom the promise was made" (Gal. iii. 19), and in whom all the holy promises will in due time be redeemed, satisfied and discharged.

Not to ask your confidence without proof, consider well the following testimony.

The covenant which God "made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance," secures to them that land for an everlasting possession. Ps. cv. 9. The covenant stands recorded in the future, "saying, Unto thee will I give." No man may change a word of the covenant. They have never yet had the possession of Canaan. Acts vii. 5; Heb. xi. 13, 39.

When they have it, they must rise from the dead to have it in the new earth and heaven. For Canaan is a country of the earth, and the risen saints are to be inhabitants of heaven. Then the Lord's Prayer will be answered, "Thy kingdom come; thy will be done in earth, as it is in heaven." The promised land is not of earth that waxes old, and is ready to perish, but it is of the new earth which abideth for ever, and is capable of furnishing everlasting habitations. Not only to the fathers individually, but saith the Lord, "Unto thy seed will I give this land" (earth). Gen. xii. 7. "And in thy seed shall all the nations of the earth be blessed." Gen. xxii. 18; xxvi. 3, 4; xxviii. 13, 14. All nations have never yet been blest in Abraham, nor in Christ.

Now by the holy Word (Gal. iii. 16) "thy Seed" is Christ. In him all the nations of the earth shall be blessed. The nations blessed in him are of the earth, and the time is future—"shall be blessed"—a time to come, with all nations, and "the uttermost parts of the earth for thy possession." Ps. ii. 8. Can anything be plainer?

Christ sitteth our Advocate now at the right hand of the Majesty on high. The Scripture says, "Arise, O God, judge the earth; for thou shalt inherit all nations." Ps. lxxxii. 8.

"Let the earth rejoice, and let men say among the nations, The Lord reigneth. Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth." 1 Chron. xvi. 31, 33. The earth, its inhabitants and its forests, will in the new creation rejoice, when Christ reigneth, and in him "shall all the families of the earth be blessed."

Again, "The Lord said, Truly as I live all the earth shall be filled with the glory of the Lord." Num. xiv. 20. "And all the ends of the earth shall see the salvation of our God." Isa. lii. 10. "The Lord shall be King over all the earth." Zech. xiv. 9. "And he shall execute judgment and justice in the earth, . . . and this is his name whereby he shall be called, The Lord our Righteousness." Jer. xxiii. 5, 6. "Thou hast crowned him with

glory and honor, ... thou hast put all things under his feet. . . . . O Lord, our Lord, how excellent is thy name in all the earth!" Ps. viii. 5, 6, 9. "Now we see not yet all things put under him, ... but (by faith) we see Jesus . . . . crowned with glory and honor" (Heb. ii. 8, 9), "on the right hand of power, and coming in the clouds of heaven." Matt. xxvi. 64. "From henceforth expecting till his enemies be made his footstool." Heb. x. 12. Shall we faint and give up looking for him? Shall we repudiate the faith, shall we deny the creed? "He suffered and was buried; and the third day he rose again according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory, to judge both the quick and the dead; whose kingdom shall have no end." Shall mortal men contradict Gabriel, saying, "And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end?" Luke i. 32. David's throne was never in heaven, nor yet is himself there. Acts ii. 29, 34.

From that world "the evil-doers shall be cut off, but those that wait upon the Lord, *they shall inherit the earth*, . . . and such as be blessed of the Lord shall inherit the earth, and the cursed of him shall be cut off." Ps. xxxvii. 9, 22. "Oh let the nations be glad and sing for joy: for thou shalt judge the people righteously and govern the nations upon earth." Ps. lxxvii. 4. "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof; let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord. For he cometh to judge the earth." Ps. xcvi. 11.

The time of these promises and prophecies is future, the place is the earth, the nations judged, ruled and governed are the children of the resurrection from the dead, and their King is Jesus, "the Son of David, the Son of Abraham," and "the Christ, the Son of the living God."

N. B.—In the New Testament γῆ is the word meaning earth, κόσμος the word meaning this world or creation, and αἰῶν the time of this world. The *aion* passes away, the *kosmos* perishes, but the *gae* abideth for ever. "Thy kingdom come, thy will be done in earth—γῆ, not κόσμος—as it is in heaven." This distinction, not preserved in the modern translations, the learned will do well to bear in mind.

MEN READ EARTH IN THE SENSE OF HEAVEN.

The whole body of the Psalms and the Prophets is pregnant with this glorious theme, to the sense of which both the learned and simple are strangely blind, being perfectly familiar with the animating word, and yet losing sight of its meaning. Many read the texts above, as long, by force of habit, I have done, and take *earth* in the eye and ear, but remote *heaven* in the sense. We read the word *earth* in the holy promises. We let the meaning of that word slip from the ground under our feet and fly in imagination to the heaven where God resides. The best scribes and doctors of the holy law are often ensnared with this misapprehension of the word, which I can in no way illustrate better than confessing the fervor with which for years of earlier life I sang the familiar lines—

> "Till o'er our ransomed nature, the Lamb for sinners slain,
> Redeemer, King, Creator, *returns in bliss to reign*,"

without the slightest conception of the poet's meaning that the King is *coming back to reign* over this ransomed nature.

To avoid this delusion, and to escape from the misconception of the word, remember that earth means earth, and nothing else. When the woods and fields and floods and isles and nations and all the people of the earth rejoice in the reign of righteousness under the sceptre of Jesus, Emmanuel our King, it will be earth still, and heaven too. It will be the earth promised to Abraham for his inheritance, and to his "Seed, which is Christ," and to his faithful disciples for an everlasting possession, even to the Son

of David, for his endless dominion. For this promised bliss we daily pray, "Thy kingdom come, thy will be done in *earth*." For this promised restitution of all things the whole creation groans, waiting for the manifestation of the sons of God, together with the redemption of our body, which is life from the dead or resurrection from the dead, and nothing else.

CHANGES IN THIS CREATION.

The holy prophets reveal some of the radical changes which creation shall undergo to make these heavens and this earth a fit dwelling for the righteous and for the throne of our God for ever and ever. Isaiah, having described the future King as a born Child of a wonderful name, upon whose shoulder the government shall be laid, "to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. ix. 7), describes the manner of the King and the state of his kingdom as follows: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp; and the weaned child shall

put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi. 1–9.

THE GLORIFIED EARTH.

This scene in every feature of it, from the rod and stem out of the root of Jesse to the earth filled with the knowledge of the Lord, belongs to our earth, its animals and people and coming King—not to earth in its fallen state, but in its glorified state, suitable for the abode of its glorified King and holy people. However figurative this description may be, it figures nothing in the sun, in the moon or in any star, and much less an imaginary abode in the wide expanse of heaven. Every particular is descriptive of the earth promised to Abraham and to his seed of faith for an everlasting possession. And the prophet proceeds to assemble under the ensign of the root of Jesse, Christ, our King, the people of his kingdom, even the Gentiles, into the habitation of his glory. "The Lord shall set his hand again the second time to recover the remnant of his people, ... and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel. . . . And in that day thou shalt say O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. . . . Sing unto the Lord, for he hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." Isa. xi. 10–12. This is none other than Jesus, our Emmanuel, in Zion among the inhabitants of the new earth.

"The glorious holy mountain" into which the Lord will gather the remnant of his people with a mighty arm out of the countries where they are scattered, is this earth restored from death and the curse, "and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out

of your graves" (Ezek. xxxvii. 13), and when I "bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers, ... a land flowing with milk and honey, which is the glory of all lands" (Ezek. xx. 15, 42), "to an inheritance incorruptible, undefiled, and that fadeth not away," reserved in heaven for you, "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time" (1 Pet. i. 4); an inheritance not of a thousand years, but an inheritance of everlasting possession; "they shall inherit the *earth* for ever." Isa. lx. 21.

The ransomed nature of the habitable world to come of which we speak is not limited to the people and nations. It extends *πάσῃ τῇ κτίσει*—to the whole creation. Mark xvi. 15.

PRODUCTIONS OF THE NEW EARTH.

Creation is waiting for this coming renovation (Rom. viii. 19), and the prophets enlarge upon it after the manner following from Isaiah: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." Isa. xxxv. 1. "I will plant in the wilderness the cedar, the shittah tree, and the myrtle and the oil tree; I will set in the desert the fir tree and the pine and the box tree together." Isa. xli. 19. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for an everlasting sign that shall not be cut off." Isa. lv. 12.

Such is the abundant blessing to come on the vegetable kingdom of the new earth. Its minerals also are to be incalculably enriched. "For brass," saith the Scripture, "I will bring gold,

and for iron I will bring silver, and for wood brass, and for stones iron. The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory." Isa. lx. 17, 19. These things cannot be fully understood in this world: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee what he hath prepared for him that waiteth for him." Isa. lxiv. They must be taken figuratively, but they occur in the earth, and not in Jupiter, Saturn, or the moon. They belong to the earth, but not to "this present evil world." They belong to the world to come, whose orders and races, whose kingdoms and kings, will be wholly changed and inconceivably glorified.

THE TOY NOT THE MAN.

The common theory that these prophecies relate to a future triumph of the Jewish Church over this world is entirely unsatisfactory. This world is incapable of the glories foretold. The kingdom is not of the visible world, but of the Lord our Righteousness, whose people are not chosen for the blood of Abraham, but for the blood of the Lamb—"a nation that keepeth the truth." The learned, who take the world and its visible things, the Jews and the nations of time, for realizing these and similar prophecies, are like children who take the toy for the man they hope to be, and the baby-house for the habitation they are to have in after life. They take the frail and corruptible types of time for the eternal and incorruptible inheritances of the kingdom of God. In this deceitful light no wonder many embark in securing an estate of moonshine in the city of destruction, to the neglect of the covenant deed of holy promise put into our hands, to have and to hold the bright realm of the new earth for ever. No wonder that many give heart and mind to secure this life estate, to the neglect of their eternal inheritance, neither studying

the covenants, nor searching the sacred title deeds, nor employing our Advocate in heaven for securing their great inheritance. The mistake is often ruinous.

God blesses his own word, while the inventions of men, seemingly better, he blows upon. Jesus Christ, coming in the flesh of David and of Abraham, suffered, died and was buried—our pattern in this world. Manifested to be the Son of God by the resurrection from the dead, and exalted to heaven our Mediator, at the right hand of the Father, he is coming again with glory, when, having made all things new, free, joyous, righteous, bounteous and blissful, he shall give the everlasting possession of the regenerate earth to his faithful followers of every name, gathered out of all nations, and reign over them and with them in the boundless and endless kingdom of the whole earth. But the doctrine of the kingdom begun in this world already, to be removed hereafter into parts unknown, wide from our earth, is an invention of men, contrary to the Scriptures. Neglectful, if not heedless, of the resurrection of the body, which is "the hope of Israel," it is wholly repugnant to the holy oath and to the covenant promises.

GLORIFIED MAN IS THE PROMISEE.

The Scripture promises do not run to any place separate or remote from the earth, but only to inheritances in it; and the possessions promised are neither located in this world, nor its natural heavens, κόσμος, but in the coming earth, γῆ, and its heavens, which God shall create. Rev. xxi. 1–5. By the terms of the covenant promise, the Seed in whom "all the nations of the earth shall be blessed" is Jesus Christ, the Lord of the whole earth, whose people are the saints of the Most High, born again like him in the resurrection from the dead, and whose kingdom shall rule over all the ransomed earth, γῆ.

Accordingly, the multitudes of the redeemed in heaven are by St. John the Divine seen with harps in their hands and golden

vials full of sweet odors, chanting a new song, and saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests; and we shall reign on *the earth*," γῆ. Rev. v. 9.

Now, in the face of these "ten thousand times ten thousand, and thousands of thousands," chanting His praise who has made us kings and priests, for "we shall reign on the earth," should one lift up his voice and say, as many do, "Nay, not so, ye saints of the Lord—not so! Say not, We shall reign *on the earth;* for we shall reign anywhere else in these boundless heavens," where would the man hide himself from the rebuke of the saints and from the face of the Lamb?

If I mistake not, the millions of all denominations in Christendom distrust "the earth," γῆ, for "the tabernacle of God with men," and for the kingdom of Christ, and for the inheritance of the meek, and for the everlasting possession of the saints, and for the land covenanted to Abraham, to Isaac and to Jacob for the lot of their inheritance; while from beginning to end the Scriptures speak in full harmony with this song of the redeemed, "We shall reign on the EARTH." Great voices are heard in heaven, also saying, "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." Rev. xi. 15. Such is the discord between the tradition and the testimony of the Spirit in the written word.*

Alienated from the earth in consequence of sin and sorrow, we are at enmity with the ground, which, in spite of our best efforts, will shortly devour and swallow us up, as it has swallowed

* Alford, Bengel, Griesbach, Tregelles, and others, read, "The kingdom of this world is become our Lord's and his Christ's." Vitringa and Langé conclude "that this prophecy will be fulfilled after the destruction of the Beast"—*Bengel's Gnomon, Troy Ed.*, a conclusion in full harmony with our interpretations.

up our forefathers. No wonder at the feeling of repugnance to return to this earth. But when we consider that the earth and its heavens, with all things in them, are ransomed and redeemed and reconciled to God by the blood of the Lamb, and will in the dispensation of the fullness of times be for ever freed from the power of Satan, and from the curse of sin and pain and death—when we consider that these identical heavens and earth will be new created, and adapted to our spiritual body, as they now are to our natural body—we may well be reconciled to follow Christ through the grave and the resurrection into the everlasting possession of our great inheritance, to live and reign with him on the new earth for ever and ever.

HEALED IN THE REGENERATE EARTH.

All repugnance to the earth for our final dwelling-place ceases among them who are saying, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength, and honor and glory and blessing," and who heartily join in with "every creature which is in heaven and on *earth*, and *under the earth*, and such as are in the sea, and all that are in them, ... saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever." Rev. v. 13.

This language is figurative, but it represents the redeemed in the earth and its heavens, and not in any other planet or place. The scene foreshadows the King and his kingdom come in earth, as in heaven, which all the prophets have foretold, which Jesus Christ and his apostles preached at hand in all the world, and for which his disciples and followers unceasingly pray, "Thy kingdom come, thy will be done in *earth*," etc. And who is so bold as to say that "this prayer shall not be answered," or to say that "when answered it will be in space indefinite, and never in this earth?" The kingdom *is* in heaven; it remains to come in earth.

There is a blessed time coming with the Lord of the whole earth, when there shall be no more burning heat, nor biting frost, nor venomous beast, nor curse on the ground; no more apostasy, vice, idolatry or sin, pain, sickness or death. In that good time coming, for which the whole creation is waiting in hope, the present unsatisfactory state of things will for ever cease, with all wars, contentions and conflicting interests. The good time coming with our Lord from heaven is neither for a term of years, nor for a distant posterity, nor for a carnal race; but it comes eternally; it comes for you who love the Lord, for the scattered prisoners of hope of all ages, past and future; for the ransomed people of God gathered into the New Jerusalem of the heavenly country. And they shall dwell there in peace for ever under the sceptre of David our king, "the first-born from the dead," the only begotten and beloved Son of God.

CREATION JOINS AND TUNES ITS VOICES TO PRAISE.

This glorious and everlasting Gospel fills the believing heart with joy and peace, for the manner of love the Father hath bestowed on us, and for the high calling of God in Christ Jesus, to put on the King's robes, to sit down with Abraham and Isaac and Jacob at the Lord's table in his kingdom, where the Lord shall be thy everlasting light and thy God thy glory. He shall dwell with you and comfort you as one whom his mother comforteth.

The times of the Gentiles being fulfilled, "so all Israel shall be saved." Our captivity to death becomes as a dream of the night, and we awake to the light of the eternal day, satisfied in the likeness of God our Saviour; our mouth filled with laughter and our tongue with singing. Then "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb shall sing. And the whole creation, delivered from the bondage of corruption, shall unite the voices of her manifold tongues

with the multitude of all nations and kindreds and people and tongues, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." And all thy works shall praise thee, O Lord; sun and moon and all ye stars of light; ye heavens of heavens and ye waters above the heavens, fire and hail, snow and vapor fulfilling his word; mountains and all hills, fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowl, kings of the earth and all people, princes and all judges of the earth, young men and maidens, old men and young children, shall praise the name of the Lord. For his name alone is excellent, his glory is above the earth and heaven. Ps. cxlviii.

CHAPTER VIII.

CURRENT OBJECTIONS IN THE NEW TESTAMENT.

The kingdom of heaven promised to follow this. The earth, its wide domain. Expected of John. Was preached in the four Gospels at hand. Seen in the transfiguration. Proclaimed in Jesus and the resurrection and the judgment in the Acts. Why urge this doctrine? And published as the coming of the Lord in the Epistles. The Lord's parables of the kingdom. Repent. Parable of the leaven. Of the wicked husbandman. Of the nobleman. The point of all parables to sow to the Spirit in this world and to reap in the world to come life everlasting.

MESSIAH'S KINGDOM TO SUCCEED THIS SINFUL KINGDOM.

THE present dominion and reign of the king of terrors, gained by fraud with murder, is a temporal kingdom, doomed to perish. During the whole period of the sinful kingdom, the heart of the faithful of all ages and nations is filled with the hope of the promise of eternal life in a heavenly country, where sorrow and death can never come. The savage Indian, the learned Hindoo and every race of men, each one after his own manner, looks for another and a happier life beyond the grave. The Bible is full of this blessed hope. It is written in all the covenant promises, especially to Abraham, to Isaac and to Jacob, that they with their "Seed, which is Christ," shall have the *earth* for an everlasting possession. Neither they nor we, nor this creation, have ever cherished a hope of any *everlasting* possession in this world. Our fathers have sought in their pilgrimage for a city that God builds in a better country, where the children of faith from Abel down shall receive their promises with Christ in glory

The same promise of the earth was made to David and to

Israel, whom the Lord will appoint a place and plant in a place of their own, and they shall move no more. "And I will set up thy seed after thee, and I will establish the throne of his kingdom for ever." 2 Sam. vii. 10, 14. The Seed of David is Christ. Christ's people are a race of his resurrection unto a place of their own, from which they shall move no more; "and thy throne shall be established for ever." 2 Sam. vii. 16; Luke i. 33; Ezek. xxxvii. 25.

This promise given in time will be discharged in eternity. The kingdom cannot be set up in this transitory realm of the prince of darkness. It belongs with Christ, the King, to the habitable world of the resurrection, where Israel of the faith have a fair place with Abraham and Isaac and Jacob in the kingdom of God.

The Scriptures continually lay hold on the covenant promises to Abraham and his seed, to David and his son, to Israel and their coming King, to the captive daughter of Zion loosed from the band of her neck, to Jerusalem redeemed from the ruin of her captivity, to the time when "all the ends of the earth shall see the salvation of our God," and "the Lord of hosts shall reign in Mount Zion and before his ancients gloriously." Isa. xxiv. 23. "All nations shall serve him. All nations shall call him blessed. Let the whole earth be filled with his glory." Ps. lxxii. 11, 17, 19.

Notable things are stamped upon the face of these and of many similar prophecies: 1. The King is Messiah, David's Son. 2. His people are like him, restored from captivity to death and the tomb. 3. His realm is the whole earth of our fathers. 4. His dominion is endless and universal. 5. His people now do not know and believe these sayings, but "then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezek. xxxvii. 14. Hence the King, his people and realm belong to the regeneration, to the new earth, having a configuration identified on this earth. The entire state,

the King, people and realm, belongs to the resurrection, and being eternal it cannot come in this world.

Many quotations cannot make it plainer that these promises and prophecies bear the testimony of Jesus, which is the spirit of prophecy. Rev. xix. 10. They point to one eternal King, people and dominion of eternal life on the regenerate earth.

All that heard our Lord preach expected a kingdom of this world. They looked and prayed for the coming of the promised Messiah, to deliver them from the hand of all their enemies, and to regain their national independence. Like men fainting with hunger, their heart cried out for bread rather than for the living God; for a saviour from the emperor of Rome more than from the prince of the power of the air.

In their impatience of the Roman yoke, they wholly mistook the character of their King and the nature of his coming kingdom. And who of this generation shall blame them? Their eagerness to realize the holy promises in their own time and persons deceived them. Possibly our generation is equally deceived in expecting this world by a rapid and gracious growth to become the kingdom of heaven, while the King indeed is gone up on high to receive the kingdom and to return; also, in supposing that on his coming again he will transfer both his throne and people to unknown regions of the boundless universe, according to the Roman hierarchy.

After John was cast into prison, Jesus preached the Gospel of the kingdom, the good news of its being at hand, to the multitudes that followed him, in their synagogues, on the seaside and on the mountain, promising it especially to the poor, to the meek, to the sorrowing and to the persecuted for righteousness' sake. When the people in one place "came to him, and stayed him, that he should not depart from them," he said, "I must preach the kingdom of God to other cities also, for therefore am I sent"—sent to preach, not to reign. Luke iv. 42. However, the public confidence that he came to reign grew so that the mul-

titude received him in Jerusalem with open arms, shouting, "Blessed be the kingdom of our father David that cometh in the name of the Lord! Hosanna in the highest!" Mark xi. 10. His disciples, though he told them the parable of the nobleman to correct their error, caught the spirit of the multitude, so that the ambitious mother sought the first honors of his kingdom for her two sons, and Peter drew his sword single-handed against the troop that came to seize the King. When Jesus died, hope died with him, even that "it had been he which should have redeemed Israel." Luke xxiv. 21.

Thus the kingdom of God that our Lord preached was, by the testimony of all classes of his hearers, the same with that promised to David and to Israel for ever. The entire nation mistook the work of the kingdom, its nature and time. They fell into the snare of the god of this world, who betrayed and crucified the Lord, crushing his heel. Their eyes were blinded by their temporal degradation; and Christendom need not condemn them, seeing the Gentiles are aiming and confidently expecting to have the kingdoms of this world for a possession of time in the name of the King, notwithstanding that Jesus before the Sanhedrim confessed himself to be the ἐρχομένον (*coming*) King, and before Pontius Pilate both that he is the King, and that his "kingdom is not of this world—now is my kingdom not from hence." John xviii. 36.

THE KINGDOM AS TAUGHT IN THE FOUR GOSPELS.

Respect for an honest man requires that every well-weighed word of his should in his presence be received for truth. How irreverent, then, to put aside as untrue any word the omnipresent God has spoken! "The Scripture cannot be broken." The attempt to separate the volume into parts, telling of one, "it has no place here," and of another, "it is inconsistent," implies on the part of the speaker more than he will readily allow, viz., that our Lord did not know whereof he affirmed, saying,

"Search the *Scriptures*"—a volume recognized in Judea by all men, as in Christendom now. Many are careless in this irreverence who accept distracted Christendom for the kingdom of God, at least in its incipiency. The fault is not in the Scriptures, but in the hope to realize and possess to-day the good things promised in the resurrection state for ever—to enjoy life in the lap of time, and to have the glory of Jerusalem the Golden in this fallen city of the Moslems!

When the Pharisees, confessing the power of Jesus to cast out devils, maligned him, saying, "He casteth out devils through Beelzebub," and Jesus rebuked them, the Lord does not exactly say, as in Luke, "No doubt the kingdom of God is come upon you" (Luke xi. 20), but—*ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ Βασιλεία Τοῦ Θεοῦ*—the kingdom of God has come to you before the time—"before you expected it," says Owen. Luke xi. 20; Matt. xii. It was before them in his person.

Again, having been "*demanded* of the Pharisees *when* the kingdom of God should come," he said, "The kingdom of God cometh not with observation; neither shall they say, Lo, here! or Lo, there. For behold, the kingdom of God is within you. And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it." Luke xvii. 20. This Scripture is taken to warrant the common belief that the coming kingdom of God which Christ preached at hand was there in the proud heart of the Pharisees, and is much more in the heart of the humble believer. The fault again is not in the Scripture, but in the understanding.

Truth is, the Pharisees tauntingly asked the question to ensnare Jesus in his words. They demanded of him the *time* of the kingdom: When shall it come, that we may see it? The Lord's reply rebukes their folly in all ages who look for its manifestation in this world, who cry, "Lo here, or Lo there." You who seek for that kingdom should look into your hearts, praying, "Thy kingdom come." Yet, if some will, as many do,

insist that this word spoken to the Pharisees allows you to believe and to preach that the kingdom of God is within you, hold and preach it to the Pharisees, and immediately warn the disciples as Jesus did, that however they may hope and desire to see it in this world, they shall not see it till "the day when the Son of man is revealed." Luke xvii. 30.

If the kingdom our Lord preached has begun in the domains of the prince of this world, so far as it is begun, we *have* it, and not *the faith* of it; we have it, and need not pray for it to come; we have it, and need not heed the good news of its coming. Accordingly, men that have it in embryo, pray for it to come *more*, to be exalted higher in this world; while the news of its coming soon is left for a reproach to Second Advent men. Hence comes confusion of faith with sight, of hope with possession, of temporal with eternal joys, of carnal with spiritual inheritances; which confusion is avoided by holding to the faith and to the hope of the promise of the King coming in his kingdom. Our King in our nature sanctified his body, and kept it free from the taint and spot of sin; as he said, "I sanctify myself." John xvii. 19. In his flesh the kingdom of God came in earth; in him his Father's will was done "in earth, as it is in heaven," perfectly. The kingdom of God, veiled in his flesh, was truly present in his person after a manner literally to justify his reproof of the blaspheming Pharisees, when "he answered them, and said, The kingdom of God is—εντος—among you." Luke xvii. 21. Christ's flesh was subdued to obey the perfect will of God, as through him this whole earth *will be* when the tabernacle of God shall be with men, and he will dwell with them and will be their God. Rev. xxi. 3. His kingdom is "now not from hence;" it is to come, and will be his own for ever. It cannot belong to any hierarchy, or ecclesiastical state, or empire of this world, while all churches contribute to "hasten on the coming of the day of God," when this "sinful kingdom" shall give place to that "wherein dwelleth righteousness." 2 Pet. iii. 12, 13.

In the face of Him who is the "Head over all things to the Church which is his body, the fullness of him that filleth all in all" (Eph. i. 22), the transcendent beauty of his kingdom will appear, and "all flesh shall see the salvation of God," when all things in heaven and earth, "reconciled in the body of his flesh through death" (Col. i. 20–22), shall bow the knee at the name of Jesus Christ, and shall "confess that he is Lord, to the glory of God the Father." The mighty truth that the kingdom is in his person will be apparent to every eye when all flesh shall see the salvation of God in the person of Jesus Christ, in whom the righteous shall "shine forth as the sun in the kingdom of their Father" (Matt. xiii. 43), illuminating all creation with truth and love—where there shall be "neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but CHRIST ALL AND IN ALL." Col. iii. 11.

THE TRANSFIGURATION.

Our Lord, saying, "the Son of man shall come in his glory, and all the holy angels with him," adds, "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." Matt. xvi. 27; Mark viii. 38; Luke ix. 26. The three evangelists which record this saying follow it immediately with the account of the Lord's transfiguration, where Peter, James and John "were eye-witnesses of his majesty." 2 Pet. i. 16–19. Hence we understand "by some standing here" those three who were with him in the holy mount; and the subject teaches us, with all Scripture, constantly to expect the Lord's coming in his kingdom; and not, contrary to all Scripture, that his kingdom comes before the King himself appears. Except the parables, which I shall consider separately, these are the texts in the evangelists most relied on to sustain the common theory that the kingdom is already begun in this world. Whether our interpretation of them is satisfactory or not, it is certain Scripture does not contradict itself; but every

word correctly understood accords with strict truth, and with every other word which God has spoken. Any seeming contradiction ought to be interpreted in harmony with all other Scripture, and not contrary to all. Or otherwise it should be noted for further instruction.

THE GOSPEL OF THE COMING KINGDOM IN THE ACTS.

While the anointed King of glory walked the earth preaching the kingdom of God, he also spake of the resurrection from the dead, but his disciples did not know what that meant. They had no idea of any other kingdom on earth than of the natural man until their eyes were opened at Pentecost. Then they began to preach Christ crucified in this world, by the resurrection from the dead exalted to the right hand of power, and coming *again* to reign in glory. The Lord spent forty days with them after he left the tomb, "speaking of the things pertaining to the kingdom of God." Acts i. 3. They were still expecting it in this Jerusalem. But Peter in the first sermon declared that "God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts ii. 36.

In his second sermon, the apostle and the brethren testified to the resurrection of Jesus, and to his coming again from the presence of the Lord in the restitution of all things, to destroy from among the people every soul that will not obey the Lord Jesus Christ. Acts iii. 19–23. The priest and the captain of the temple and the Sadducees came upon the apostles and put them in hold, being grieved that they taught the people and preached through Jesus the resurrection from the dead. Arraigned and threatened, they were forbidden to speak at all or to teach in the name of Jesus. And being let go, they spake the word of God boldly. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Acts iv. These things filled the high-priest with indignation. He laid hands on the apostles and put them in the com-

mon prison. An angel brought them out by night and bade them, "Go, stand and speak in the temple to the people all the words of this life. And daily in the temple and in every house they ceased not to teach and preach Jesus Christ." Acts v. The power of their doctrine lay in the testimony that the crucified Lord is not dead, but is revived and risen again unto eternal life, and is coming, both Lord and Christ, to sit on the throne of judgment and render to every one according to his deeds.

Philip in Samaria "preached Christ unto them." "When they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized." Peter and John were sent to help on the work. "And they, when they had testified and preached the word of the Lord, returned to Jerusalem and preached the Gospel in many villages of the Samaritans." Acts viii. 5, 12, 25. Here the phrases, "the kingdom of God," "the word of the Lord," "the name, the resurrection and the Gospel, of the Lord Jesus," as preached by the apostles, were and are one in idea, equivalent to the word Jesus himself taught and sent forth his apostles to preach, saying, "The kingdom of heaven is at hand." It was the same Gospel from the first, and not another, exhorting to repentance and faith to-day in view of the near coming of the kingdom of God for ever. When Philip baptized the eunuch, it was on the confession, "I believe that Jesus Christ is the Son of God," equivalent to Peter's confession, "Thou art the Christ, the Son of the living God"(Matt. xvi. 16); *i. e.*, the anointed King of the coming kingdom of God—a King and kingdom promised, foretold and long expected then, and now long preached in all the world, until preachers themselves almost give it up, yet in due time to be manifested for ever through the resurrection of the dead and the restitution of all things.

Saul, being converted, "straightway preached Christ in the synagogue, that he is the Son of God." Acts ix. 20. "Him, said Peter, God raised up the third day, and showed him openly.

And he commanded us to preach unto the people and to testify that it is he which was ordained of God to be the judge of quick and dead." Acts x. 40, 42. In that day the apostle first learned that God hath also to the Gentiles granted repentance unto life (Acts xi. 16), to turn them from the power of Satan unto God through Jesus and the resurrection. In Pisidia, Barnabas and Paul preached "the glad tidings, how that the promise made unto the fathers God hath fulfilled the same unto us their children, in that he hath raised up Jesus again" (Acts xiii. 33), thus identifying the substance of Abraham's promise with the resurrection from the dead unto life eternal.

The apostles exhorted their disciples everywhere "to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts xiv. 22. In like manner Jesus himself had said, "In the world ye shall have tribulation" (John xvi. 33), a condition the very opposite to their expectation of the kingdom, and the reverse of their hopes who hailed his entrance into Jerusalem with hosannas. The word is equally true, and it may be amazing as when Jesus spake it: "I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Matt. xix. 24. The King himself passed to it through death and the grave, which strip the rich of their wealth and the mighty of their honors. Jesus, our Elder Brother, was born again of the virgin earth. He was the first-born of Mary and was born again in the resurrection from the dead, as every child of Adam must be before he can see the kingdom of God. "I continue unto this day, witnessing both to small and great, saying none other things than those which Moses and the prophets did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles." Acts xxvi. 23. This light the apostles held up to the men of Antioch, teaching and preaching the word of the Lord (Acts xv. 35), persuading the

things concerning the kingdom of God (Acts xix. 8), preaching the kingdom of God (Acts xx. 25), opening and alleging that Christ must needs have suffered and risen again from the dead, and that this Jesus whom I preach unto you is the Christ—ὁ χριστός. Acts xvii. 3. The light is one and the same, beaming on the reader in many ways through divers apertures to the mind. It burst on the Athenians in the form of "strange gods, because Paul preached unto them Jesus and the resurrection." Whereupon the apostle enlarges, saying, "The times of this ignorance God winked at, but now commandeth all men everywhere to repent. Because he hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 18, 30. This identifies the word and Gospel of the kingdom everywhere preached by the Lord and his apostles with the resurrection and the judgment as heralded among the Gentiles by St. Paul.

"All believe so, why urge it as if it were new?"

Because the doctrine of the kingdom come in the Popedom falls before it, like the headless image of Dagon before the ark of God.

We urge it to escape from the Babylonian confusion of preaching the kingdom come before the resurrection and coming with the resurrection, and to escape from the corruption of the faith, widespread and desolating, which beholds the kingdom with the natural eye in the Popedom, and praying for more of it puts the believer to sleep in the fancied possession of the promised eternal life which to secure demands constant vigilance every day.

Having discussed this part of our subject in the chapter on the People of the Kingdom, I pass over the further consideration of the apostolic manner of exhibiting the light of the everlasting Gospel as displayed in the Acts, under a full conviction that no ground appears for believing that the kingdom announced in the four Gospels had already come while Paul was preaching

and teaching the things pertaining to it from Jerusalem to Rome. The Acts and the Epistles forbid the idea that either they or their hearers supposed themselves to be in that kingdom which they preached. They well knew that they were in much tribulation while yet they were with all creation under the just government of God. Though in heaviness, through manifold temptations, they ceased not to teach and to preach Jesus Christ crucified and raised from the dead in all the cities where they came, and to testify unto all of his coming again from heaven that they might be found unto praise and honor and glory at the appearing of Jesus Christ.

THE COMING OF THE LORD IN THE EPISTLES.

In the Epistles, as in the Acts, after the Lord's resurrection and ascension, "the word of the kingdom," as preached by the Lord in person, naturally changed from the coming of the kingdom at hand to the coming of the King. While the King was in the world veiled in flesh the kingdom was preached at hand. After his ascension the Word conforming to its new relations took the shape of the Lord's coming again. 1 Thess. ii. 19; iii. 13; iv. 15; v. 23; 2 Thess. ii. 1, 8, 9. As "waiting for the coming of the Lord Jesus." 1 Cor. i. 7; xv. 23. "Be patient unto the coming of the Lord; the coming of the Lord draweth nigh." James v. 7, 8. "The power and coming of our Lord Jesus Christ." 2 Pet. i. 16; iii. 4, 12. "Ashamed before him at his coming." 1 John ii. 28. In the preached Word after Pentecost the King's resurrection and coming took the place of the kingdom's coming, yet one includes the other. The kingdom coming includes the King above all others, and the King coming brings the power and glory of the kingdom with him. The good news is the same either way. While Jesus walked in the flesh no herald proclaimed his coming nigh: "the Judge standeth before the door;" but after he was received up into heaven, this form of the Gospel became most significant and endearing

to such as were looking for him to "appear the second time without sin unto salvation" (Heb. ix. 28), "to the end ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. i. 8.

Accordingly little is said in the Epistles of the coming of the kingdom, while ceaseless mention is made of the coming of the King, "when God shall judge the secrets of men by Jesus Christ." Rom. ii. 16. "For we shall all stand before the judgment-seat of Christ." xiv. 10. "Into the patient waiting for Christ." 2 Thess. iii. 5. "Until the day of the Lord Jesus, till the day of Christ." Phil. i. 6, 10. "The Lord cometh with ten thousand of his saints" (Jude 14); "he cometh with clouds and every eye shall see him." Rev. i. 7. "The Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom. Love his appearing." 1 Tim. vi. 14. "God hath given to us eternal life, and this life is in his Son" (John v. 11), who testifieth, "Surely I come quickly, Amen. Even so come, Lord Jesus." Rev. xxii. 20. This teaching is common to the Epistles, and unites the coming of the King with the coming of his kingdom.

Therefore one ought not to think that the preaching of the kingdom at hand in the four Gospels means anything different from the coming of the Lord Jesus with the resurrection and the restitution of all things in the Acts, or different from the coming of the Deliverer out of Zion with his appearing and his kingdom in the Epistles. The expressions are Glad Tidings of one and the same great event, having their form in the varied conditions and relations of the Lord and his people, our Prophet in the four Gospels, our risen Lord and Mediator in the Acts, and our coming Judge and eternal King in the Gospel, Acts and Epistles, who is now entered into heaven "to appear in the presence of God for us" (Heb. ix. 24); "a priest for ever after the order of Melchizedek" (Ps. cx. 4), from whence he sends the promised Comforter, to prepare the way before him, and "to make ready a people prepared for the Lord." Luke i. 17. "And

the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isa. xl. 5.

Accordingly "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." Tit. ii. 11. This Emmanuel is Messiah our King, coming in the kingdom of which God hath spoken by the mouth of all his holy prophets, which have been since the world began. And the spirit of the prophets goes "before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the Day-spring from on high hath visited us to give light to them that sit in darkness and in the shadow of death, and to guide our feet in the way of peace." Luke i. 76.

Thus, the four Gospels, the Acts and the Epistles announce the same glorious King, kingdom, reconciliation and restitution of all things, in terms varying according to the point of view taken of the personal presence of Jesus in the four Gospels, of his present exaltation to heaven in the Acts, and of his coming again in the Epistles. Their testimony is one, as the King and his kingdom are one in eternal life.

OUR LORD'S PARABLES.

The object of Christ's parables, of his preaching and teaching and the preaching of his apostles, was to announce the kingdom of heaven at hand, and to prepare a people to inherit it with Abraham and Isaac and Jacob. The preaching of the kingdom and the preparation for it belong to this mortal life, but the possession of the kingdom belongs to immortality. Mankind naturally follow after the love of the world, ignorant of the

Gospel of salvation. When they hear the good news of the coming salvation and believe the joyful sound, they repent, not with tears, but with turning from the pursuit of perishing possessions to follow after eternal life. They repent by a change of the natural heart and its affections, set on things of time, to a heart set on an inheritance in the coming kingdom of heaven. The first thought of mankind is for the world—the after-thought is for the world to come. "*Metanoeite*, for the kingdom of heaven is at hand." Repent, take thought after the news; believe the Gospel and live in the faith of it. "Repent and be converted;" better "take thought of the good news and turn about from the ways of this world, that your sins may be blotted out when the time of the regeneration or reviving shall come from the presence of the Lord. Turn yourselves, your affections and your pursuits, from the blindness and ignorance of the natural mind to fear and serve God, that you may inherit the kingdom which he has prepared for you from the foundation of the world.

This is the Gospel of Christ. One of the pernicious and soul-destroying errors of the Anti-Christ is that tradition which interprets our Lord's command, "Repent, for the kingdom of heaven is at hand," to mean that his followers should *do penance for their sins*—should atone for their transgressions by penal sufferings, and should wash away their sins in floods of tears. The news of the kingdom of heaven at hand may fill the King's enemies with sorrow of heart, for its coming will overturn the throne, break the sceptre and scatter the power and the people of the prince of this world where no place shall be found for them. But the saints, the heavens, the holy apostles and prophets rejoice in the good news that the time of the dead is come; "that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and to them that fear thy name, small and great, and shouldest destroy them that destroy the earth." Rev. xi. 18. The end and aim of all

Gospel preaching, and especially of our Lord's parables, is to inform men of the coming kingdom, in order that they may humbly and joyfully prepare To-day—may gladly take up their cross now and suffer the loss of all things, to come into possession of the great inheritance Forever.

The first duty and the whole duty of the hearer of the Gospel of the kingdom of God is repentance; not that sorrow of the world which worketh death, but the "repentance to salvation not to be repented of." "Repent, for the kingdom of heaven is at hand." *For* is causal, introducing the reason for the command. "Repent, for the kingdom of heaven is at hand"—a fact not to afflict, but to humble and to gladden the poor in spirit and the meek and lowly in heart. The belief of the fact works "repentance toward God and faith toward our Lord Jesus Christ"—repentance which turns the believer from darkness to light, and changes his heart from the power of Satan unto God, from the love of the world to seek first the kingdom of heaven, that he may have forgiveness of sins and inheritance with the saints through faith in Jesus Christ. The command, "repent," is abiding on every hearer to-day; and the reason, "for the kingdom of heaven is at hand," is also abiding. Neither the command, nor the reason for it, has ceased, nor can cease. Both stand or fall together. The good news now works by faith a change of the carnal heart from the love of the world to the love of God in Christ and his coming kingdom, the same as in the beginning. Such repentance worketh no sorrow.

Therefore, the Gospel of God and of the kingdom of God, the Good News of the royal city and the heavenly country and the day of Christ, are to be preached to-day among all nations, and to be received by the hearers, and to be pursued and obeyed by every believer, as thousands of years ago by father Abraham—not in sadness, but with gladness, seeing "the kingdom of God is come nigh unto you," and you are called to enter—you are invited to inherit among them that are sanctified by faith that is

in Jesus Christ. Father Abraham rejoiced to see Christ's day, and asked, "How shall I know that I shall inherit it?" So may we, and rely on God's holy oath in answer to that inquiry. But never listen to the tradition which deceived the Jews to look for an inheritance in this world, and which assures the Popedom that itself is none other than the promised kingdom of God, while they who deny it are *anathema*. The folly of Babylon exceeds that of Jerusalem. "What then? Are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin." Rom. iii. 9. "For all have sinned and come short of the glory of God."

THE SOWER.

The parables are much relied on for proof that the kingdom of heaven is here in embryo; but they prove quite the contrary.

"The sower" sows "the word of the kingdom." Hearers that receive it by the wayside without understanding or faith leave it for the birds. In stony places the word springs up, but withers in the trials of life. Among thorns it is choked and fruitless. That in good ground sinks into the heart and by faith takes hold on the life, and bears fruit for the great harvest of reward in the kingdom of heaven. The word is sown in mortality with hope, and it is reaped in immortality with unspeakable joy and glory. Matt. xiii. 19; Mark iv. 26.

THE WHEAT AND THE TARES.

The seed of the woman and the seed of the serpent, or the evil and the good, are sown and growing together in this world. The seed-time is to-day; the harvest is in the end of the world. Then the tares are first gathered and burned, "but gather the wheat into my barn." The good are stored in eternal life.

"The kingdom of heaven is like to a grain of *mustard seed*," which must die in the ground before it springs up and spreads forth its branches for the birds of heaven to rest upon. It dies

to this world, and rises again in glory everlasting, after the manner of the King.

PARABLE OF THE LEAVEN.

"The kingdom of heaven is like unto *leaven*, which a woman took and hid in three measures of meal, until the whole was leavened." Much account is made of this and of the mustard seed to sustain the faith of the kingdom come. The mustard seed is interpreted already. This of the leaven ought not to be interpreted contrary to all parables, and to the nature of leaven which puffs up. Besides, when the mass is leavened, it must be baked or it sours. We study this parable. "Leaven: A sour mass of dough, which, mixed with a larger mass of dough or paste, produces a fermentation in it, and renders it light or fit for the oven. Dough is a soft mass of meal, moistened and kneaded, but not baked. 'My cake is dough.' *Shaks.*—i. e., My undertaking is not come to maturity."—*Webster*. Then, if the leavened mass is not baked in due time, it becomes worthless.

"The leaven of the Pharisees is hypocrisy;" "the leaven of Herod" is pride and ambition. Mark viii. 15; Matt. xvi. 6; Luke xii. 1. Thus leaven represents the doctrine, and the spirit, and the temper of the great men and rulers of this world, revealed in the light of the judgment-day. Matt. xvi. 12; xv. 7–9. "A little leaven leavens the whole lump." Gal. v. 9. This remark the apostle applies to Judaism under bondage to this world through formalism and the traditions of the elders. "Your glorying is not good; know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover—ἐτύθη—*was* sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." 1 Cor. v. 6–8.

"The old leaven" may be taken for the spirit of this world

in the natural heart, on account of which Christ was crucified, purging us through faith in his blood, and reconciling this whole creation unto God. And the new lump may be taken for the new man in Christ and his doctrine of the new creature, pervaded by the Spirit of God, in which creature, creation, the Spirit of Christ, his obedience, faith, truth and love, shall dwell for ever—*i. e.*, the regeneration or restitution of all things. "For if Christ be in you, the body is dead because of sin; but the Spirit is life, because of righteousness. But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 10, 11.

These are the principal passages in which the word leaven occurs in the New Testament. I throw out an interpretation of the parable which may serve to aid another, though it is difficult to grasp all its wonderful proportions.

The Lamb of God was sacrificed "for the sins of the whole world." His form, changed from life to death, was hid in the mass of the cursed ground, a sinless body, while the Son of man was "three days and three nights in the heart of the earth." Matt. xii. 40. His blood shed, and his spiritual presence permeated, and is permeating this creation, reconciling all things unto God, "in whom we have redemption through his blood, even the forgiveness of sins;—whether they be things in earth or things in heaven." Eph. i. 7; Col. i. 14, 20.

He whom God raised from the dead saw no corruption (Acts xiii. 37), but passed through death into everlasting life by the power of the Spirit which was in him. This "beginning of the creation of God," "the first-born of every creature," or of all the new creation (Col. i. 15) is a work described by the prophet: "I work a work in your days—a work which ye shall in no wise believe, though a man declare it unto you." Acts xiii. 41; Heb. i. 5. Which work, both individual, personal and boundless, begun in Jesus Christ, goes on, and will proceed under the

Restorer of all things, till in the dispensation of the fullness of times that restitution is finished of which God hath spoken by the mouth of all his holy prophets, and in the hope and the earnest expectation of which "we know that the whole creation groaneth and travaileth in pain together until now," waiting for all things both which are in heaven and which are on earth to be gathered together in Christ (Eph. i. 10), together with the redemption of our body by the resurrection from the dead. Rom. viii. 22, 23. This creation shall put on immortality when death is swallowed up in victory, and the Lord's Prayer shall be answered, "Thy kingdom come, thy will be done, as in heaven so in earth." Luke xi. 2. The whole earth will be leavened and lightened—for the Gospel cake will not be for ever dough, but will in due time come to maturity. "For truly as I live, all the earth shall be filled with the glory of the Lord" (Num. xiv. 21), "the whole earth shall be filled with his glory." Isa. vi. 3. No one need doubt it who desires to have a part in it.

Mysteries of the kingdom of heaven are revealed to inquiring disciples, and not to the heedless world. Matt. xiii. 11. But one thing, plain in every parable of our Lord, is that "the word of the kingdom" is in this world, and the man who conforms his life to the truth as it is in Jesus and the resurrection—Jesus crucified in this world and in the resurrection glorified—will become leavened thereby with the Spirit of Christ and be made a child of God and an inheritor of the kingdom of heaven. He will purge from his heart the old leaven of malice and wickedness, and will become a new lump, imbued with the love of God and of holiness.

Again, the kingdom of heaven is like unto "*treasure hid in a field*," which the finder selleth all he hath to-day to purchase for an everlasting possession in heaven. Likewise the *pearl of great price* is by faith bought at the cost of all the purchaser's earthly goods—not for a temporal, but for an eternal weight of glory. "Again, the kingdom of heaven is like unto *a net* that was cast

into the sea and gathered of every kind." Not every kind, however, was gathered into vessels, for the bad were cast away. "So shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just, and shall cast them into a furnace of fire." "Therefore is the kingdom of heaven likened unto a certain *king* which would take account of his servants." Matt. xviii. 23, 35. The end of it is, "So likewise shall my heavenly Father do unto you if ye from your hearts forgive not every one his brother their trespasses." This parable, in common with all the parables, likens the kingdom of heaven to what it truly is—the future state of rewards and punishments—for which men to-day prepare and sow, to reap what they sow in fields of eternal joy or sorrow.

"For the kingdom of heaven is like unto a man that is an *householder*, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard." This parable is to correct the presumption of such as would rectify the counsel of the Almighty in eternal life by the standard of their own selfishness, or by the petty conceits and jealousies of this life. "So the last shall be first, and the first last; for many be called, but few chosen." Matt. xx. 1–16. The last here shall be first in heaven; the foremost here, the last in heaven. The many called are mortals—the few chosen are God's Israel, who have life eternal.

"Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented and went." To the second he said likewise, who answered, "I go, sir, and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you that the publicans and the harlots go into the kingdom of heaven before you." Matt. xxi. 28. Choosing and refusing belong to time; entering into the kingdom belongs to eternity.

It is impossible in Christendom, as it was in Jerusalem, for

the dissolute and abandoned to mingle in the fellowship of the churches. A change of heart and life prepares the penitent for entrance into the Church, and also for an entrance to be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ (2 Pet. i. 11), which no hypocrite can enter.

PARABLE OF THE WICKED HUSBANDMEN.

"A certain householder planted a vineyard, let it to husbandmen, and went into a far country." They, instead of rendering him of the fruits, maltreated his servants, slew his only son and were cut off. After these wicked are destroyed he will let his vineyard to "other husbandmen, which shall render him the fruits in their seasons. Therefore say I unto you, The kingdom of God shall be taken from you and given to a nation—ἔθνος—bringing forth the fruits thereof." Matt. xxi. 33–46. The chief priests and the Pharisees perceived that he spake of them, and so do we. But few perceive that he speaks of us also. For it is understood that from the Jews he took the kingdom of God and gave it to the Gentiles, even the Popedom, and sure they have it, and also "render him the fruits in their seasons!" The parable is taken to mortify and to condemn the Jews until Nathan says to David, "Thou art the man." This parable strikes down the whole race of Adam, Gentiles and Jews, whose sins have brought the only-begotten Son of God to the cross. From this race, which neither loves God with the whole heart nor gives him praise and honor due for his boundless favors, "the kingdom of God shall be taken" and given to the race of the second Adam in the resurrection, "which *shall* render him the fruits in their seasons."

"The kingdom of heaven is like unto a certain king which made a *marriage* for his son, and sent forth his servants to call them which were bidden to the wedding; and they would not come." The end of the parable is to teach that many are called

in this life, but few, through disobedience, choose to come to the festival. The servants of God call and invite all men in this world to robe and come to the marriage-feast in eternal life. But the great majority are otherwise engaged; only a few heed the invitation.

"Then shall the kingdom of heaven be likened to *ten virgins*," also to "a man traveling into a far country," who called his servants and delivered unto them his goods, and after a long time the lord of those servants cometh and reckoneth with them. When the Son of man shall come in his glory, "and all the holy angels with him, then shall he sit upon the throne of his glory." The doctrine of the kingdom of heaven taught in Matt. xxv. is from our Lord's lips, urging men to watch: "For ye know neither the day nor the hour wherein the Son of man cometh" to give his blessed "the kingdom prepared for you," and to banish the unprofitable and the self-indulgent for ever from his sight.

THE GOOD SAMARITAN.

The parable of the Good Samaritan is our Lord's answer to the lawyer, "saying, Master what shall I do to inherit eternal life?" The kingdom is not named, but the idea of it is included in the phrase: "This do, and thou shalt live" (Luke x. 28)—*i. e.*, thou shalt inherit eternal life in the kingdom of heaven, "that good part which shall not be taken away." Luke x. 42.

After a sharp reproof of the Pharisees, the Lord bade his disciples, "First of all beware ye of the leaven of the Pharisees, which is hypocrisy," to which no greater temptation can be presented than the hope of the kingdom of heaven—in embryo of the coveted riches and honors and joys of a visible kingdom in this world. In this snare the Pharisees were taken, and all Jerusalem with them. Their hypocrisy was in seeking the glory of this world by forms and ceremonies of holy service, in

seeking to govern the world in the name of the Lord for his glory, and securing to themselves the first-fruits. "For ye love the uppermost seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." "All their works they do for to be seen of men, but their heart goeth after their covetousness." Luke xi. 43; Matt. xxiii. 5; Ezek. xxxiii. 31. "Rather seek ye the kingdom of God, and fear not. For it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms. Let your loins be girded about, and ye yourselves like unto men that wait for their lord when he returns from the wedding. For the Son of Man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or unto all? And the Lord said, Who then is that faithful and wise steward whom his lord shall make ruler over his household?" Luke xii. 31–48. The whole goes to show the fearful gluttony, drunkenness and misrule of the steward and servants during the Lord's protracted absence, and their terrible retribution, contrasted with the honor and rewards conferred on the faithful steward and servants when the Lord returns to personally rule and govern his purchased possession.

Whether the conceit that our Lord in his absence has entrusted his kingdom to their administration tempts or warrants the steward and servants to beat and maltreat their fellow-servants, "and to eat and drink and to be drunken," the practical brethren may answer, for this theorist's answer does not well please.

"Suppose ye that I am come to give peace on earth?" Luke xii. 51. "Yea, Lord, for a thousand years, or more, a good time is coming with universal peace and safety and plenty," many earnestly reply. However, the Lord himself answers: "I tell you Nay, but rather division. I am come to send *fire* on the earth, and what will I, if it be already kindled?" Luke xii. 49. Christendom mistakes the time. Peace can never be while the enmity

continues between the seed of the woman and the seed of the serpent. When the serpent's head is crushed, and the fire already kindled overwhelms his house and his goods, after that will be everlasting peace and blessedness.

"Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able. There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out"—*i. e.*, your purse and your barns full, and your life eternal lost. Luke xiii. 18–30. One said, "Blessed is he that shall eat bread in the kingdom of God." In reply the Lord told the parable of the great supper (Luke xiv. 15–25), which supper is not spread in this world, but in the kingdom of heaven. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke xiv. 33. Thus the Lord for ever rebukes the multitude that follows him in the hope of his kingdom here and of its honors and emoluments in this world, whether under the hand of "the Infallible" or of any offshoot of the great hierarchy.

The parables of *the lost sheep, the lost penny and the prodigal son* alike teach the lost and ruined state of man in this world, and salvation by the grace of God, by the light of his Word and by the forgiveness of the penitent returning to his Father's house. The parable of the unjust steward is not to countenance injustice, but to commend foresight, in view of being hereafter called to account; that after leaving this tabernacle one may come to the "everlasting habitations" of the saints in light; even as the parable of the prodigal son is not to countenance prodigality and riotous living, but to encourage the broken-hearted prodigal to return and find peace, plenty and repose in our Father's house in heaven. Luke xv., xvi. "And the Pharisees also who were covetous heard all these things, and they derided him" (Luke xvi. 14), for he sought to glorify God by doing good, while they sought to glorify themselves. Then

the parable of Dives and Lazarus follows, not to teach men that the poor, ulcerated beggar lying there at the rich man's door is either in heaven or in the enjoyment of more happiness than the man at the sumptuous feast, but that with God in eternity the last are first and the first last. "God is no respecter of persons," but will dispense just judgment, both to the evil and to the good, not "in this present evil world," where he lifted up his only-begotten Son on the cross, but in eternal life, where Jesus is exalted at the right hand, "to be a Prince and Saviour, for to give repentance unto Israel and remission of sins." Acts v. 31.

The parable of the Pharisee and the publican is to teach how "every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." Luke xviii. 9. Certainly not in this world shall the one be abased and the other exalted—the humble elevated and the proud abased. But in the coming kingdom of God the despised, rejected and crucified Lord Jesus Christ and his humble followers in this world shall be exalted to the throne in the regenerate earth with glory everlasting. There the gracious doctrine of this parable and of all parables will be illustrated in eternal life.

THE PARABLE OF THE NOBLEMAN.

The Lord Jesus went to dine with Zaccheus the publican. Some murmured, to whom Jesus answered, "For the Son of man is come to seek and to save that which was lost. And he added and spake a parable, because he was nigh to Jerusalem, and because they *thought* that the kingdom of God should immediately appear (in Jerusalem). He said therefore, A certain nobleman went into a far country, to receive *for himself* a kingdom, and to return. And he called his ten servants and delivered them ten pounds, and said unto them: Occupy till I come (return). But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass,

that when he was returned, having received the kingdom, *then* he commanded those servants to be called unto him; and he reckoned with them, and rewarded every one according to his deserts. "But those mine enemies which would not that I should reign over them, bring hither, and slay them before me." Luke xix. 11–27.

That nobleman is Christ. The kingdom which all were then expecting in Jerusalem, and are now affirming to have come already in the Popedom, will appear when the Lord Jesus Christ, having received it, shall return in it, according to the Parable and to the Scriptures, and to the second creed. This parable did not correct the error of the Jews. The apostles themselves entered Jerusalem amidst the hosannas of the multitude, still "expecting the kingdom of God immediately to appear." Neither does it correct the modern infatuation in supposing the kingdom come already, and established before the King returns. The language and the action of the dominant Church cherishes the very error that the Lord's Prayer and this parable, together with all parables, should correct in every child of God.

PRACTICAL BURLESQUE OF INFALLIBLE MAN.

Far in the heart of the Rocky Mountains is a region called Salt Lake, fed by Jordan and inhabited by exiles from the Old World and the New, who have left their homes to build up a kingdom of polygamy. They acknowledge the dominion of one among them, infallible as king and priest, though fallible as man. What he decrees is to them divine law—what he does may be human error. He is their eye, which being enlightened from above, their whole body is deemed full of light. Supreme in things spiritual and temporal in his state, he dictates to his subjects "where they shall live and what they shall do, what they shall eat and what they shall drink, what they shall accept as true and what they shall reject as false; and this assumption

goes so far as to determine (says one of themselves, who finds it grievous) what we shall think in regard to things temporal, as well as things spiritual, as much with reference to where we shall buy our goods as to cardinal points in our most holy faith; in a word, in regard to everything that interests us here or hereafter."—*Utah Magazine*, October 30, 1869.

Human nature is the same, whether on the Tiber or Salt Lake, or any other river or lake. Wherever there is a kingdom in this world, it will have a throne and one to sit in it, and the citizens of the realm must submit to the "Infallible" Hildebrand, or John of Leyden, or Pope John XXIII., on pain of being handed over to the enemy for rebellion and banished from society, from the fellowship of the Church, from places of public trust and honor in the kingdom, from patronage in the calling of life, and blackened in fame as covenant-breakers. Rev. xiii. 16, 17. Things grow fast, whether in the great metropolis, or on the prairies, or in the Rocky Mountains. All who maintain the liberty to think and to judge, to speak and to act, to buy and to sell, and to sing, worship and pray according to the dictates of "the first and great commandment," must look to it, lest that pope who erects a throne for the honor of sitting in it come in time to rule the heritage with despotic power, whether to deny marriage, or to multiply images and concubines, or otherwise by arrogance to revolt the public mind against all holy rule and rightful authority.

Neither Jerusalem nor Christendom can be safely followed, but holy Scripture alone. For Jerusalem in her blindness crucified the Lord. And the Popedom, even his citizens bearing his name, send after him, saying, "We will not have this man (*ἐρχομένον ἐν σαρκί*) *coming in the flesh* to reign over us." Jesus tells us so, and that having the kingdom which he is a long time gone to receive, he will return and on his judgment-throne will reckon with his servants: "But those, mine enemies, slay them before me!"

In all the parables the sum-total of the teaching of the coming of the kingdom of God is gathered into this parable of the nobleman. It is a kingdom promised, preached, prayed and prepared for in this "sinful kingdom," and to come with the return of the King in the end of this evil world. . . . Teaching and preaching "the word of the kingdom," with the fruits of the faith in good works, belong to this world, but the kingdom itself and the rewards of faith belong to the coming of the King in the last time. To-day is given man to prepare for the kingdom, not to have and to rule it; to suffer for it, that in eternity he may possess and enjoy it for ever.

We have now examined the New Testament teaching of the coming kingdom of God and of heaven, in the Gospels, the Acts and the Epistles. The sum of the matter can be read in the last two chapters of divine Revelation, where heaven opens to our view the holy city, the Bride coming down from God out of heaven to earth made anew and prepared for the tabernacle of God with men, and he will dwell with them and they shall be his people, and God himself shall be with them and shall be their God. And God shall wipe away all tears from their eyes.

CHAPTER IX.

THE HOLY COVENANTS.

The covenant promise to Abraham good to every believer. Form of the holy oath. The covenant a deed of gift. Receives a seal in Abraham. Renewed in Isaac and Jacob and the twelve tribes of Israel. Baptism a change of seal without a change of covenant. Covenants new and old. Diatheke is both a testament and a covenant. The new covenant. The Mediator of the new covenant. Allegory of the two covenants. The two covenants compared. The blood of the testament. The times of the new covenant. To whom, when and where given.

THE first part of our work presents some general propositions usually received among men of devout minds, and following these the tradition that the promised kingdom of heaven is already come in the Church and is set up in this world, and is soon to be extended to embrace the wide world. The source of this great error is traced from Judaism in a carnal interpretation of the Old Testament to the Gnostic school of early Christians in Alexandria, Egypt, and from that to its reception into the episcopate after the conversion of the Roman emperors to Christianity.

When the imperial throne of the Romans fell, and gave way to ten kings, that which let or hindered was "taken out of the way," and the error, having a free course, overflowed all those kingdoms, and rose dominant above them through the Roman episcopate, supreme in power to this day.

Our second part shows that "the Word of the kingdom" from the beginning to the end of time is one ceaseless Gospel of the coming kingdom of God, received in this world by faith and to bless all nations in the world to come. It also shows "the Anti-

Christ," great Babylon and the revelation of "that prophet," the Elijah, who "shall first come and restore all things," before our Lord Jesus Christ comes again with power and great glory to govern the nations upon earth. It enlarges upon the consecutive offices of our Prophet, our High Priest and our King, who was crucified in the world, was received up into glory, and "shall judge the quick and the dead at his appearing and his kingdom." "And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end" on the throne of his father David, "to order it and to establish it with judgment and with justice from henceforth, even for ever." Our second part further shows that the people of the kingdom are not of this world, but of the generation of light; they are not a race of the flesh, but of the faith of Abraham, gathered out of all ages and nations of the world by the resurrection from the dead—a people not of the generation of Adam, but of the regeneration in the likeness of the Lord from heaven. And it also shows by the will and testament of God on his holy promise and oath that the earth is to be the seat of his throne and the everlasting inheritance of his people.

Having examined some of the current objections to this interpretation of the Bible, we conclude with a brief application of our doctrine to the holy will and testaments of which our Lord Jesus Christ is the appointed Executor.

God's covenant is much esteemed in holy Scripture—not much in the world; the traditions treat it, as they do the resurrection of the body, with growing indifference and neglect.

A covenant of time requires the seal of the parties to give it force. Without the seal appended the writing is a simple promise or contract, and not a covenant. The everlasting covenants solemnized with a seal are few, and are of two sorts:

I. Such as God seals on his part alone. And,

II. Such as man also seals and ratifies on his part.

The first covenant detailed in Scripture is a free gift of God

to Noah, his sons and seed, and every living creature, that there shall be no more flood to destroy the earth; and God set his hand and seal to this covenant in the rainbow, "for a token of the covenant between me and the earth;" "the everlasting covenant between God and every living creature of all flesh that is upon the earth." Gen. ix. 16. This holy covenant requires no conditions; it is an absolute deed of free gift, publicly recorded on the face of the heavens.

THE PROMISE TO ABRAHAM.

When God called Abraham to leave his father's house, he made him promises which implied obedience to the call on Abraham's part. When Abraham pitched his tent in Canaan, God appeared to him and said, "Unto thy seed will I give the land." Gen. xii. 1–7. In the study of the Abrahamic promises and covenants we cannot too soon learn or too deeply realize that "THY SEED IS CHRIST" (Gal. iii. 16), and the land is earth or *arets*. After a sojourn in Egypt, Abraham returned to Canaan, where God renewed his promise of the land (*earth*), saying, "To thee will I give it, and to thy SEED *for ever*." Gen xiii. 15. This simple promise took subsequently a form most solemn, personally interesting to Abraham and to every believer.

For when Abraham had lived ten years in the land, his heart grew faint of hope, seeing he was still childless. God in vision cheered him, saying, "Fear not, Abraham. He that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him so shall thy SEED be. And he believed in the Lord, and it was counted to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to *inherit it*. And he said, Lord God, whereby shall I know that *I* shall inherit it?" Gen. xv. 1–8. This question Abraham asked for himself. God answered it for

every believer, and to put an end to all doubt of his promise, he ratified it with his oath. "Willing more abundantly to show unto the heirs of promise the immutability of his counsel, God confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, *we* might have a strong consolation who have fled for refuge to lay hold on the hope set before us." Heb. vi. 17, 18.

For to Abraham's anxious question, "Lord God, whereby shall I know that I shall inherit it? he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove and a young pigeon." Abraham took them, divided the beasts in the midst, and laid the parts, "each piece one against the other, but the birds divided he not . . . . And it came to pass that when the sun went down and it was dark, behold, a smoking furnace and a burning lamp that passed between those pieces. And the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land—*earth*—from the river of Egypt unto the great river, the river Euphrates." Gen. xv. 9, 10, 17, 18.

This covenant promise and oath stands good to-day. It has never been fulfilled to the carnal seed. For a few years the sceptre of David the king ruled the larger part of this region as subject and tributary. But there is no evidence that his kingdom extended south to the Nile or even north to the Euphrates. For Sidon, Tyre and their dependencies were never ruled by the Hebrews for a day, so far as the annals of Scripture or the world show. It is not worth while to quibble over a few years of David's kingdom at the height of his power. For our God is not one to fulfill his promise and oath after a slack manner, as if David's brief conquest fulfilled this promise and oath to Abraham and his seed. And what hope would that conquest be to us, or to any mortal at this day, were it the true interpretation? And what great consolation for us does it contain that the Highest should solemnly confirm it to us with his oath? It is

enough. The promise, the covenant and the oath are vital and valid to Abraham and to his Seed, which is Christ, to the end of time. Through Christ the covenant is vital and valid to us, not for a temporal possession of this dying world, but for an eternal inheritance of the kingdom of God in the habitable world to come.

THE OATH.

Of the many readers of the Bible a few only recognize a covenant oath in this transaction between God and Abraham, in answer to Abraham's question: "Lord God, whereby shall I know that I shall inherit it?"

The prophet Jeremiah relates that King Zedekiah, when straitened by Nebuchadnezzar, was able to persuade his princes and people, by a public and solemn covenant, to set free their Hebrew servants, as commanded by the law of Moses, but afterward the princes and the people turned away from their covenant and caused them whom they had let go free to return into bondage. For this violation of their covenant, God reproves them, saying, "They have not performed the words of the covenant which they had made before me, when they cut the calf in twain and passed between the parts thereof—the princes of Judah and the princes of Jerusalem, the eunuchs, and the priests and all the people of the land which passed between the parts of the calf." Jer. xxxiv. 18.

Here is declared the ancient form of a covenant oath, such as is recognized by Homer among the Greeks, and by Livy in the history of a covenant treaty between the Romans and Albans, where the victims were slain, cut in twain, and laid one part over against the other, while the contracting parties marched between the sundered bodies of the victims, imprecating a curse upon the party that should violate the covenant, that they might be in like manner cut asunder. The Holy Spirit by Jeremiah recognizes this form of entering into covenant in the days of the

prophet. The phrase, to enter into covenant, in the Hebrew *karath*, means to cut in two, as in Greek and Latin it is to cut, strike, smite, or cleave, a league or bargain, on entering into covenant, alluding to this solemn and fearful manner among ancient nations of contracting together.—See *Bagster's Quarto Bible*, Deut. xxix. 1; Josh. ix. 6.

The covenant made to Abraham was a free deed of gift on the Lord's part, confirmed by his oath; for, by the token of the smoking furnace and the burning lamp, the Lord by night passed between the slain and sundered victims, as the princes of Judah and of Jerusalem "cut the calf in twain, and passed between the parts thereof" when they made a covenant to set their bond-brothers free. The Lord's covenant is a free gift. It did not require Abraham to pass "between the parts of the calf" and other sundered victims. The Lord alone, by his oath, ratified and confirmed his promise, that Abraham might know he shall inherit the land and "be the heir of the world" with his Seed, Christ. Rom. iv. 13. Thus Abraham's hope and *ours* was confirmed "by two immutable things, in which it was impossible for God to lie." This hope takes hold of the promised land within the veil, whither Christ Jesus, our Forerunner, is for us entered through the resurrection from the dead. "The hope of the promise made of God unto the fathers" is "the hope of Israel," for which Paul was a prisoner bound, and this is the hope of "the children of God, being the children of the resurrection;" the "hope of eternal life, which God, that cannot lie, promised before the world began, but hath in due times manifested his word through preaching." Tit. i. 2.

THE MUTUAL COVENANT AND SEAL.

Hitherto the promises and covenant of God were free gifts on his part, confirmed now by his oath, and implying faith and obedience on the part of Abraham. But when Isaac was by name promised for Abraham's lawful heir, God required the seal of

circumcision on Abraham's part and on the part of all his house to the latest posterity, for the "token of the covenant betwixt me and you." In the very day it was instituted Abraham sealed it in his own blood and in the blood of every male in his house, and all his males at eight days old were and are circumcised.

After twenty-five years' trial of his faith, the covenant deed of promise made to Abraham, and repeated and then confirmed by a most solemn oath, to give to him the land and to his Seed, which is Christ, for an inheritance of everlasting possession, was renewed to the father of the faithful by the command to put his own hand and seal to the covenant for himself, his household and his offspring, for a witness to his latest posterity. That the holy covenant embraces a carnal and temporal seed and possession lies on its face, and must pass away, while the spirit of the covenant embraces the seed of faith, the invisible land of the heavenly country and the possession of inheritance in the regenerate earth, which shall never pass away. The visible features of the covenant are shadows of the invisible realities in eternal life, which are brought to light to the believers in the Gospel, and will be manifest to all flesh in the resurrection of the dead in Christ, unto the kingdom of God.

The same covenant of promise made with Abraham was renewed "with Isaac and Jacob, the heirs with him of the same promise," who "sojourned in the land of promise as in a strange country, dwelling in tabernacles," while they "looked for a city which hath foundations." Heb. xi. 9; Ps. cv. 9. Their tents had no foundations, but the city they looked for is immovable. The covenant of these fathers is our covenant. The God of the covenant is our God. The Seed of the covenant is our Lord Jesus Christ, in whom all believers, Jews and Gentiles alike, have access by one Spirit unto the Father, and are "fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." Eph. iii. 6.

CHRISTIAN BAPTISM.

The written covenant with the father of the faithful contains these words: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. xvii. 8. The Spirit says that the Seed to whom the promises were made is Christ (Gal. iii. 16), and they which are of the faith of Abraham and of Christ, "the same are the children of Abraham," and "are blessed with faithful Abraham" in the great inheritance. Both a blessing and a curse come on all in this world, Christ himself "being made a curse for us" (Gal. iii. 13), but in the promised earth "there shall be no more curse." In this world God is with the faithful while they obey him. When they break his covenant and forsake him he is their God no longer. But in the promised earth God dwells with his people for ever: a broken covenant is not there.

Jesus Christ, the promised Seed of Abraham, was born under the covenant and was circumcised the eighth day. He spent his whole life in perfect obedience to the law, and was entitled to the inheritance of this world, if that was promised to Abraham and his seed. Yet he had no place to lay his head in this world; he had no inheritance in it. His whole life and doctrine fully prove that he neither had nor sought any inheritance on this side of the grave, either for himself or his followers. He rejected the throne of this world and its glory, which the Jews covet, confidently expect and continually wait for, and many earnest Christians sympathize with them.

After his resurrection, on the point of departure to prepare a place for his disciples and "come again," Jesus charged them to go and teach all nations to observe all things I have commanded you, *baptizing them in the holy Name.* Matt. xxviii. 19. And he was received up into heaven, and sat on the right hand of God. Mark xvi. 19. Thus the Lord instituted the sacra-

ment of baptism, which the holy apostles under the guidance of the Spirit dispensed for a seal of the covenant of faith among all nations. The *Lord made no change of the covenant in any one of its terms.* The promise stands in substance the same to all the seed. The hope of the promise is the same, the heavenly country of promise remains the same, and the parties to the covenant, believing parents, their children and their households, are still the same. No word or idea in the covenant is changed, but only the form of the seal to the covenant is changed from blood in the flesh to water in the holy Name. The cut of the seal, not the cut of the covenant, is changed. The figure of the seal in the covenant is entirely changed, but the privileges, the obligations and the hope of the covenant continue for ever the same. The heirs of the covenant are increased and greatly multiplied, but their inheritance is the same everlasting possession of the land (*earth*) promised to Abraham and to his Seed, which is Christ. Now, God be praised for his unspeakable gift.

How far the quantity of water used in baptism is essential to the sacrament let every one judge for himself. Surely there can be no objection to a large quantity, except for convenience. Allow whatever value one will to the amount of water, still greater value must be attached to the *faith* in the confession of which the believer is baptized, and also to the baptism of the Holy Spirit, which is God's seal to the holy covenant. Without offence, the faith of a Gentile infant may be estimated equal to that of a Jew only eight days old. In both cases alike the faith is of the parents, and not of the infant. The sign of the parents' faith was sealed in the blood of the Jewish babe, and the token of the same faith is signed in the Christian babe by water in the holy Name. All Jews circumcise their male babes—Christians baptize their infant offspring. Both are alike signs and tokens of one faith in the same Lord and his holy covenant promise, and in the hope of the same inheritance with Messiah in eternal life. They are visible signs of the invisible

baptism of the Spirit of truth at the hand of our righteous Advocate and Intercessor, Jesus Christ. "He shall baptize you with the Holy Ghost and with fire."

THE MOSAIC COVENANT OF MOUNT SINAI.

The covenant with Israel at Mount Sinai seems to be quite different from that made with Abraham and Isaac and Jacob, and is often considered so. On examination, however, the difference proves seeming only, not real. For as the covenant which God made with Isaac and with Jacob is identical with their father Abraham's covenant, so is the covenant God made with Israel at Mount Sinai identical with Abraham's covenant. And as the covenants made with Isaac and Jacob are brief renewals of the covenants made with Abraham, so is the covenant made with Israel at Sinai a copious renewal of the same covenant made with their fathers Abraham and Isaac and Jacob.

I. The parties to the covenants are the same—the Lord God of the first part, and of the second part Abraham and his seed. The substance of the covenants is also the same. God covenanted with Abraham and his seed, with Isaac and his seed, with Jacob and his seed, to give them the land of Canaan for their everlasting possession; and again at Mount Sinai the same Lord God covenanted with Israel and his seed to give them the same possession. Inasmuch as Isaac and Jacob were included in the covenant with Abraham, whether we regard him as their representative or them as his heirs, so Israel at Mount Sinai in the wilderness were also included in the covenant made with Abraham, both with respect to him as their representative and to them as heirs with him of the same promised land or earth. The Lord and the heirs of the several covenants are personally, or by their representatives, substantially the same in both covenants. Surely the Lord is one, and the heirs appear to be one personally or by attorney, and the promised land is one.

II. The covenant made of God with Israel at Mount Sinai

had respect to the same parties, and to the same land Canaan for a possession of everlasting inheritance so named and described in all the covenants. That same land, promised to the fathers, and never owned nor possessed by them, but sought and looked for to the end of their pilgrimage, was at Mount Sinai promised to the twelve tribes of Israel who fell in the wilderness, as their fathers fell in Canaan without coming into the possession of the promised land. The land is the same in all these covenants, and the heirs are the same, who with Joshua (Jesus in Greek) cross over Jordan to come into the heavenly country. Whether for a temporal or eternal possession, Canaan is the name of the promised land in all the holy covenants.

A RENEWAL OF THAT WITH THE FATHERS.

III. These covenants, made of God to the fathers and to their children and to all believers, promise in shadows of time the substance of eternal things to come when time shall be no longer. The holy covenants to Abraham and Isaac and Jacob and to all believers imply their obedience of faith, and secure to them the heavenly country for their everlasting inheritance; and the holy covenant to Israel in the desert enjoins their obedience to the commandments, and implies that thus they will come into possession of the country promised to their fathers, which is a heavenly country.

The covenant with the fathers is called the Covenant of Promise, while this with Israel at Sinai in the wilderness is called the Covenant of Works; yet these are one and the same, as that made at Sinai is the same with that afterward renewed and made with Israel in the land of Moab, when all the captains, elders, officers, wives, children and servants, "from the hewer of thy wood unto the drawer of thy water," stood and entered into covenant with the Lord and into his oath that he may be a God unto thee, "as he hath sworn unto thy fathers, to Abraham, to Isaac and to Jacob. Neither with you only do I make this

covenant and this oath, but with him that standeth here with us this day before the Lord our God, and also with *him that is not here* with us this day." Deut. xxix. 10–15. By "him that is not here" the Scriptures signify the race of believers to the end of time. Mark well the singular number in the covenant—"unto *thee*, with *him* that standeth here and with *him* that is not here."

The covenant of Abraham's faith and the covenant of Moses' works are both one, as faith and works are one, except the faith be dead, which is a sort without a portion in the inheritance. All the holy covenants to Abraham and his seed thus far are one in the parties to them—one in the land promised them for an everlasting inheritance, and one in the faith and works of them that come into possession. In the one covenant God says to Abraham and the heirs, "Believe thou and have." In the other covenant the same Lord says to Israel at Sinai, "Obey thou and have." Both covenants are on his part a deed of free gift to the obedient believers. They who accept the deed by faith must work, and they who accept the deed of works must have faith, or else their labor is vain. The covenant is God's free gift. None can accept it by a dead faith, but only by living works.

The parties to the covenants being the same, and the promises in the covenants being the same, the substance of the covenants is the same, especially in that they lay hold of Christ for the Heir of the fullness of their strength. Jesus, whose name in Hebrew is spelled Joshua, leads all the heirs of salvation over Jordan into the promised land by the resurrection from the dead.

Thus, the common distinction betwixt the covenants of the fathers and of Mount Sinai is more nominal than real. They, together with that made in the plains of Moab, have respect to the same parties—the Lord and the seed of Abraham's faith; to the same obligations of obedience on the one part and the gift of Canaan for an everlasting possession of inheritance on the other part; and to the same experience of the children and the fathers, in that they have and had a temporal possession, their

life-lease possession in this world, but their *everlasting* possession has not yet begun. So far as we are informed, the bravest and best of "these all having obtained a good report through faith, received not the promise (the inheritance promised), God having provided some better thing for us, that they without us should not be made perfect." *Us*, you and I, and every believer to the end of time (Heb. xi. 39), who have the sure hope of the promised earth, and wait yet for the possession of the inheritance with Christ within the veil. Heb. vi. 18–20; x. 22.

THE NEW COVENANT.

There are covenant promises distinct from these already named—promises relating wholly to the future life, with scarcely a shadow of existence in this world—exclusively belonging to the new heaven and earth in the restoration of all things, in which we are personally interested, as in all covenant promises from Noah to Moses and David, even to the new creation which God will make. In that to Noah, our interest is manifest on the face of the cloud after the rain; in that to Abraham, to Isaac and to Jacob, our interest has been sufficiently proved through Christ our Lord their Seed; in that to Moses on Mount Sinai, our interest appears by its being set forth in our churches and being read and taught in our families and in the public worship of God on Sunday. All these covenants were deeds of free gift from God, presented to the several parties as he talked with them face to face. The Scripture saith, "The Lord our God made a covenant with us at Horeb—with us who are all of us alive here this day. The Lord talked with you face to face in the mount out of the midst of the fire." Deut. v. 2–4. The covenant which we come now to consider appears to be *promised only*. It is not *made* to mortals. It is promised only, and it shall be made to believers in due time. It is promised in this world to all believers, but made to Christ only and to the risen dead in glorious immortality.

This distinction long escaped my notice. All the covenants hitherto mentioned are covenants *made* and ratified. They belong to persons and things present, and through them to things invisible, future and yet to appear. We know the names of the parties to whom they were given, the time when and the place where the transactions occurred. And we personally take up and enter ourselves into these covenants through faith in our Lord Jesus Christ, in the hope to enter into the possession of the great inheritance where he is gone within the veil to be manifested in due time. These already made may be classed together and called by one name—"*the old covenant;*" which is a covenant of faith and not of sight—a covenant which naturally expires and passes away when faith is swallowed up in vision. For "in that he saith a new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. viii. 13. We live by faith now, and therefore under the old covenant. While in this fleeting and transitory state we enter into the visible covenant, at the same time cherishing a lively hope through Christ of entering within the veil into the heavenly places of the new covenant and new creation, which shall never wax old, decay or pass away. For the new covenant will not be of faith, but of sight. In it "all flesh shall see the salvation of God."

The old covenant is ours in possession, the new is ours in hope; the old belongs to time and to faith, the new belongs to eternity and to sight; the old we have received of God at the hand of Abraham, Moses and other servants of the Lord whose ministry expires, whose ordinances are changeable and whose sanctuary is in and of this world, but the new we shall hereafter receive at the hand of "the Mediator of the new covenant," whose ministry never expires, whose ordinances are unchangeable, and whose sanctuary is "the true tabernacle which the Lord pitched, and not man."

Διαθήκη—DIATHEKE—TESTAMENT AND COVENANT.

Is diatheke a testament or a covenant in the language of Scripture? *Ans.* It has both senses in one. The word occurs thirty-four times in the New Testament, and is thirteen times translated testament and twenty-one times covenant in our version.

Diatheke, Old or New, is the will and testament of God to the human race, typically signed and sealed to every believer by the blood of beasts under the old covenant, and actually sealed and established by the blood of Jesus under the new covenant.

"Jesus Christ, the same yesterday, to-day and for ever," is the only Mediator of both covenants. Both Testaments are the declared will of God to man, received now in the heart by faith through "Jesus, the Author and Finisher of faith." Their substance is the same eternal inheritance.

Jesus, "a priest for ever after the order of Melchizedek," was typically by Moses, and personally with Abraham and with Isaac and with Jacob, the mediator of the Old Testament, and "was made a surety of a better testament," "even the Mediator of a better covenant, which was established upon better promises," when he poured out his blood on the cross.—Jesus, the Son of God, is the Mediator, Surety and Executor of the New Testament. "God, manifest in the flesh," died to confirm and establish the will of God, "that, by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For, where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead. Otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood." Heb. ix. 15–18.

The Scripture, both of the New and Old Testament, is the

will of God to fallen man, indited by the Holy Ghost and witnessed also in the heart of the believer. It is unchangeably established by the death of the Testator, Emmanuel, "who is over all, God blessed for ever." His name is "Wonderful;" his will is true. The willing soul becomes an heir of God in Christ, who is the "appointed Heir of all things," and also the Executor of the will and testament which he died to establish, and ascended up on high to administer, and is coming again to execute in all the earth. The willing come to God in Christ now. They with Abraham seek for the earth of promise while living in it. They see the holy city and the better country afar off in the world to come. They embrace the promises and confess they are "strangers and pilgrims on the earth," patiently waiting for the coming of the Executor of God's will and testament to give them their possession of the great inheritance under the will. "Come, ye blessed of my Father, inherit the kingdom prepared for you." He made the will and testament. He shed his life-blood to ratify and establish it. No one can change it. He sends his messengers into all the world to publish his will, and that he is coming again to be his own executor in righteousness, to receive the faithful, with Abraham and Isaac and Jacob, into his everlasting kingdom, and the hypocrite and covenant-breaker to split in twain, according to the conditions of the covenant oath. Matt. xxiv. 51.

The Scripture foretells the bliss of the land of Judah and of its cities when the Lord shall bring again the captivity of his people, and proceeds, saying, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, *not according to the covenant* that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put

my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord. For I will forgive their iniquity, and I will remember their sin no more." Jer. xxxi. 23, 31–35; Heb. viii. 8.

The promise is explicit, and has not been redeemed. It stands good to the believer this day. To the unbeliever it is nothing. If Israel and Judah named in this promise belong to the flesh, as is generally supposed by the Jews, it remains to be fulfilled to them; it has never been fulfilled to them yet. And if Israel belong to the resurrection of the just, as doubtless they do, the promise still remains to be fulfilled. It is a holy promise, which has not been, and therefore remains to be, redeemed in God's time. "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Rom. xiii. 11. "Then look up and lift up your heads, for your redemption draweth nigh." Luke xxi. 28. "Our salvation" comes with the Lord from heaven, and at the same time comes the adoption, to wit, the redemption of our body, in the resurrection from the dead to die no more. The time is further certified by the prophet's saying, "And the Redeemer shall come to Zion, and unto them that turn from ungodliness in Jacob, saith the Lord. As for me, this is my *covenant* with them, saith the Lord. My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Isa. lix. 21.

Whatever this promise means, its fulfillment comes with the coming of the Redeemer to Zion. Then all that are in the graves, "the dead (*νεκροι*), shall hear the voice of the Son of God, and shall come forth." John v. 25, 29. "As it is written,

there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Rom. xi. 26.

Thus the Scriptures, both of the Old and New Testaments, testify and say unto Israel, "Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel, and ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land." Ezek. xxxvii. 12. Written in the future, this stands in the future on the record to-day.

And to this agree the words of St. John, in Rev. xx. 12–21, 25, and also the words of the Apostle to the Hebrews, which latter we now take up.

JESUS, THE MEDIATOR OF THE NEW COVENANT.

The Epistle to the Hebrews recognizes the new covenant with the house of Israel and with the house of Judah in the very language of the prophet Jeremiah, above quoted (Heb. viii. 8–13), and it explains in the eleventh chapter the party who constitute those two houses—viz., all the *faithful*, from Abel to this good hour, affirming among other things, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to *Jesus, the Mediator of the new covenant* and to the blood of sprinkling that speaketh better things than the blood of Abel." Heb. xii. 22–24.

Here the light bursts upon our theme from so many points of divine revelation that it is difficult to proceed amid the dazzling beams. God gave the inheritance to Abraham by promise. Wherefore then serveth the law? It was added because of

transgressions, *till the seed should come*, to whom the promise was made. Gal. iii. 19. Doubtless the disciples of Jesus are partakers with him of that new covenant of which he is the Mediator. Jesus is that Seed which "should come, to whom the promise" in Abraham was made, and he is coming in the resurrection to fulfill it to all his faithful people. Moses received the tables of the covenant at the hand of God and delivered them to Israel. But Jesus is "the Mediator of a better covenant established upon better promises," which shall be written on the heart and put in the mind instinct with eternal life and love. Heb. viii. 6. The covenant of the law written upon tables of stone was put in the ark. It requires to be kept before the minds of the people. But the new covenant of which Jesus is the Mediator is unlike the covenant of the law. "I will put my laws," saith the Lord, "into their mind, and write them in their hearts, ... and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest." Heb. viii. 10.

We still teach men the covenant of the law. This office and duty now imperative will not be required under the new covenant of which Jesus is the Mediator. As it is written: "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more." Heb. x. 16. The Son of God whom he hath appointed Heir of all things, "when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i. 3), "a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. ii. 17), where "he ever liveth to make intercession for them." Heb. vii. 25. While he makes intercession for the sins of the people, he remembers their iniquities before the mercy-seat; and the time is yet to come under the covenant

when "their sins and iniquities will I remember no more"—"*their* sins and iniquities," not those of their forefathers.

"Seeing then that we have such a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Heb. iv. 14. "And inasmuch as not without an oath he was made Priest by Him that said unto him, The Lord sware and will not repent, Thou art a Priest for ever after the order of Melchisedek; by so much was Jesus made the surety of a better testament"—better than this which passeth away. Heb. vii. 20–22. And because he does not pass away like mortal priests, but continueth ever, this Man "hath an unchangeable priesthood. Wherefore he is able also to save unto the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 24, 25. "For the law maketh men high priests which have infirmity, but the word of the oath which was since the law maketh the Son, who is consecrated for evermore." Heb. vii. 28. His state continues after his office ceases.

"Now of the things which we have spoken this is the sum. We have such an High Priest who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices. Wherefore it is of necessity that this man have somewhat to offer. For if he were on earth, he should not be a priest." Heb. viii. 1–4. Observe here the affirmation of his seat now in heaven, an High Priest, on the right hand of the throne, and the consequent negation of his being a Priest were he on earth. He offers our sacrifices of adoration, of prayer, of praise, of self-denial and of humiliation, making mention of his righteousness only, and when he shall appear the second time he will bring with him the salvation of the New Testament, of which he is the exalted Mediator.

The Epistle proceeds, saying, "But Christ being come an

High Priest of good things *to come*, by a greater and more perfect tabernacle not made with hands—that is to say, *not of this building* (*χτίσεως*, not of this *creation*), ... by his own blood he entered in once into the holy place, having obtained eternal redemption for us. . . . And for this cause he is the Mediator of the New Testament." . . . "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself; . . . . and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 11, 15, 26, 28.

Beautifully the Scripture gathers, in other Epistles also, pearls of holy promise around the diadem of the Mediator of the new covenant in the eternal priesthood of Jesus Christ: "For there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 5. "In whom we have redemption through his blood, the forgiveness of sins; in whom also we have obtained an inheritance." Eph. i. 7, 11. "If so be that we suffer with him, that we may be also glorified together" (Rom. viii. 17) according to the working of the mighty power of God, "which he wrought in Christ, when he raised him from the dead and set him on his own right hand in the heavenly places" (Eph. i. 20), "far above all heavens, that he might fill all things." Eph. iv. 10. Such an High Priest we have "who is set on the right hand of the Majesty in the heavens."

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil—that is to say, his flesh—let us hold fast the profession of our faith without wavering; for he is faithful that promised, ... exhorting one another so much the more as ye see the day approaching." Heb. x. 19–25. "Looking (in every time of trial) unto Jesus the Author and Finisher of faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God." Heb. xii. 2. "For we have not an High Priest

which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. iv. 15.

The world does not know that Jesus Christ "was delivered for our offences," and Christendom forgets that "he was raised again for our justification" (Rom. iv. 25), and is coming "to judge the earth. With righteousness shall he judge the world, and the people with equity." Ps. xcviii. 9. But under the new covenant the heirs will know, and will never forget; for "I will put my laws into their mind and write them in their heart." They will instinctively know God and his laws, "from the least to the greatest."

These remarks are enough to show that the old covenant, under which we are is visible and temporal, and that the new covenant into which we hope through Christ to enter is eternal; established on better promises, "whereof the Holy Ghost also is a witness unto us till Jesus comes again to give it us." Under the old we live by faith now, in hope of entering into the new and better through our Lord Jesus Christ, with the resurrection from the dead, "at his appearing and his kingdom."

This refreshing view is brought into noonday light by the apostolic allegory of these "two covenants, one from Mount Sinai which gendereth to bondage, ... and answereth to the Jerusalem that now is, and is in bondage with her children." But the other, to Jerusalem above which is free, "which is the mother of us all." Gal. iv. 24. The covenant of Mount Sinai and the present Jerusalem correspond to each other. Temporal, decaying, perishing, they are "ready to vanish away." "But Jerusalem which is above"—Jerusalem the Golden, "the holy city, new Jerusalem, coming down from God out of heaven"—answers to the new and better covenant, of which Jesus Christ our Lord ; Mediator, High Priest and Surety for all the children of prom-

ise; a city that hath foundations, and a covenant that shall never perish nor vanish away.

The children of this old covenant are born after the flesh, as Hagar's son. The children of the new covenant are born after the Spirit of promise, as Isaac was. "Nevertheless, what saith the Scripture? Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free-woman." Cast out this Jerusalem, this covenant of Mount Sinai, these natural children of the flesh; for, "as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." They are at strife one with the other, the flesh warring against the spirit and the spirit against the flesh. "Therefore, cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free." Gal. iv. 31. And the new covenant of our inheritance is with Jesus its Mediator in the new *creation*, into which flesh and blood cannot enter.

THE TWO COVENANTS COMPARED.

The two covenants obviously are the Old and New Testaments, distinct and yet inseparable, as soul and body in man. Both are written by inspiration of God. The river of water of life in the Old Testament, turbid with admixtion of earthy and temporal matters, empties into the heavenly, enlarged reservoir of the New Testament, while the stream flows on, imbibing in its course the tinge and color of the ground it waters. But the fountain and the waters are still the same. They refresh the heart with one common testimony to Jesus Christ, the coming King of glory, in whom all the families of the earth shall be blessed.

The Old Testament answers to this world—the New to the world to come. The Old opens with the beginning of this crea-

tion, and soon records the fall of Adam. The New begins with the birth of Jesus Christ, and soon records his regeneration from the tomb and his ascension into glory. The Old tells of sin, death and a Saviour to come; the New of righteousness and eternal life with Jesus and the restitution of all things. The Old foretells of Messiah in universal and endless dominion; the New manifests him and takes up the glorious refrain—"His kingdom is at hand." The Old contains the Gospel in a mystery—the New opens it to all believers.

There are two Testaments and two worlds—one present, the other to come. Two races of men inhabit these worlds—one sinful, the other righteous; one mortal, the other immortal. The two races have each one its father—Adam of the mortal, and Christ of the immortal race.

The two covenants are made with the heads of these two races for all their seed. In Adam abides the old covenant, "Obey and live." In Christ comes the new covenant, "Believe and never die." Under the old covenant, "in Adam all die;" under the new covenant, "in Christ shall all be made alive." The two worlds, races and covenants are most distinct and unlike, and at the same time they run into one another so as no mortal can separate them.

Adam and all his race break the old covenant, and receive the wages, which is death. The old covenant renewed in Abraham looks with an eye to the new, saying, "Obey in faith, and live blessed for ever." The same covenant again renewed in Moses is saying, "Keep the covenant and dwell in the earth for ever." These three covenants are all of faith and obedience on man's part, and the free gift of the earth for ever on God's part. The will and testament of God to Adam, to Abraham, to Moses, to me and to thee, is confirmed to all by the seal of blood in sacrifice, typical and actual, and is forfeited by all. And this breach of covenant is executed upon all in death to the end of time. Such is the first or old testament, enjoined on Adam and his race,

under which we live to-day. Adam was the surety. He failed and fell, and we follow him.

The second Adam, "Jesus, was made the surety of a better testament." "He is the mediator of a better covenant, which was established upon better promises" (Heb. viii. 6)—"An High Priest of good things to come." The two testaments are alike enjoined, each on its surety, and they are executed alike on every soul of man as he follows his surety, whether Adam unto death, or the Lord from heaven unto life eternal. The new covenant is better in its surety—Christ, and in its promises—eternal life in the city of God, with the law of God written on the heart.

The old covenant relates first to the dispensation of times, and the new to "the dispensation of the fullness of times." The old, written by the finger of God on tables of stone, was kept in the ark of the covenant, and had a typical respect to the promise of the earth, and of the Messiah to redeem and to rule it, and to bless all its nations for ever. The new, written by the Spirit in love on the heart, has positive and visible respect to the sufferings and death of Christ in this world, to his resurrection from the dead, and to the remission of sins unto life eternal of the world to come. The old is negative and forbidding: "Thou shalt not" wrong the Lord thy God, nor thy neighbor; and also is positive and requiring: "Thou shalt love the Lord thy God" and thy neighbor. Deut. vi. 5. The old is broken continually and decaying. Heb. viii. 13. The new can no more be broken than the Spirit can die. Written on the heart of the new creature, it is imperishable and unchanging in Jesus and the resurrection. The old is in Adam and mortality—the new is in Christ Jesus and immortality. The old is of time—the new is of eternity. The old was sealed in the blood of this fallen creation—the new is sealed in the blood of the Lord from heaven, the first-born of the new creation.

Differences are here both wide and wonderful, but where is the line of demarkation? The promised blessing of the old, when

cleared of its carnal mixture, is with the new yet to be realized only in eternity. It is enjoyed of faith now, but of fact in the resurrection. The old is this Jerusalem in bondage, the new is Jerusalem the Golden, the mother of us all. The covenants, both old and new, are in this world received by faith, and are to be consummated in the person and the kingdom of Christ, when all the families of the earth shall be blessed under the sway of his sceptre, in the new heaven and earth. Where, then, lies the distinction, seeing they are both received by faith now, and remain to be consummated in eternity—do they not?

THE BLOOD OF THE TESTAMENTS.

What means the close relation maintained in the new covenant between the blood of its High Priest and the forgiveness of sins? "This is my blood of the new testament, which is shed for many for the remission of sins. This cup is the new testament in my blood, which is shed for you." The Gentiles were strangers from the covenants, both old and new. "But now in Christ Jesus, ye who were some time afar off, are made nigh by the blood of Christ." The old and new covenants are both sealed with blood, "and without shedding of blood is no remission." By the sacrifice of himself Jesus put away sin. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." His blood of the new testament was "shed for many for the remission of sins, and its sprinkling speaketh better things than the blood of Abel;" through his blood we have boldness to enter into the holiest, even through the blood of the everlasting covenant, whereby we obtain the forgiveness of sins and justification unto life eternal. The covenants are two, but I cannot separate between them. In this world they are alike received by faith, and are to be alike enjoyed together by Christ's followers in the promised kingdom of God for ever. The blood and seal, both typical and actual, on the part of the Mediator, and the performance of the conditions

on our part, are in this world of tribulation, and the performance of the conditions on the Lord's part belongs to the eternal world of bliss and of glory. "For this is my covenant unto them when I shall take away their sins." "I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more." There will be a new creation and a new nature in the holy Jerusalem from above.

"I will give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Isa. xlii. 6. This covenant is in Jesus and the resurrection. The old and new covenants have respect to the same inheritance. They are the declared will and testament of God in behalf of all believers, of which Jesus Christ, our Lord, is the appointed Mediator and Executor to accomplish the will of his heavenly Father. Propounded, ratified and preached in the Gospel, the New Testament is received by faith, to be executed "after those days" of the Old Testament are ended "in the dispensation of the fullness of times," and Jesus is the Executor of the Father's will, as it is written, "Lo, I come to do thy will, O God. He taketh away the First that he may establish the Second, by the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. x. 9.

The pollution and corruption of the natural man will be cleansed, purified and perfumed through the self-offering of Christ, "a sacrifice to God for a sweet-smelling savor." Eph. v. 2. The old covenant, changed from stone tables to hearts of flesh, and from this body of death to the immortal and glorified body of the resurrection with Christ Jesus our Lord, will be wholly renewed and absorbed in the new covenant of bliss.

Accordingly it is written, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to

me a people." Heb. viii. 10. Stress is laid on the fact that the Lord assumes the entire responsibility of the new covenant: "I *will be* their God;" "they *shall* be my people." For this new covenant he is surety. He will raise up his people at the last day, "and they shall be all taught of God." John vi. 45; Isa. xlv. 13. "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me from the least to the greatest." The power and goodness and truth of God stand, even God himself stands pledged for the stability of the new covenant: "*I will* be to them a God, and they *shall be* to me a people."

The old covenant and the new appear to be one body animated by one Spirit. This body of ours dies, but, quickened by the eternal Spirit, it revives again and lives for ever an incorruptible body. Even so the form and letter of the old covenant decay and vanish away, but its Spirit is everlasting. In the new the old will revive again, and changed into the glory of the Lord, it will fill the new creation with "the knowledge of the Lord as the waters cover the sea." "In that day shall there be one Lord, and his name one." For all shall know and confess that Christ is the King of glory, from the least to the greatest, "to the glory of God the Father." Phil. ii. 11.

Jesus was made a surety of a better covenant than that on the stone tables made with the fathers, which covenant they and we brake. The new covenant through his blood cannot be broken. Jesus, the Mediator of the new covenant, by means of death wrought redemption of the transgressions under the first covenant; that is to say, Christ died for the sins of the whole world, past, present and to come. He makes, through the blood of the everlasting covenant, the penitent sinner that comes to God by him pure and "perfect in every good work to do his will," through the resurrection from the dead. Perfection is not attained, but it is lost under the first covenant. Neither is it attainable in this sinful world, but only under the new covenant

with Jesus and the resurrection in the eternal world to come. Toward the mark for the prize of this high calling Paul pressed, saying, "If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect. But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil. iii. 11.

The promises in the everlasting covenants are set forth to quicken our feet in the race for the prize of our high calling. The reward of victory is not given before the course is finished, neither is it then a corruptible crown of this world's glory, but a crown of righteousness and of eternal life, which the Lord, the righteous Judge, in the day of his appearing and his kingdom, shall give, not to Paul only, but unto all them also that love his appearing. 2 Tim. iv. 8.

THE TIMES OF THE NEW COVENANT.

Our time to set hand and seal to the covenant is to-day, and faithfully to keep it unto our life's end, and the time of entering into the covenant possessions and of enjoying them is, after this life ended, in the future world of glory for ever. Yet the question rises, When, with whom and where will the new covenant be ratified and satisfied? These questions have been already answered indirectly. An explicit answer will assist the reader.

I. *The time* is yet future. "The days come, saith the Lord, that I will make a new covenant with the house of Israel," etc. Have the foretold days yet come? The natural Israel stand by faith in the old covenant to this day. The adopted Israel also stand with them. The principal difference is that the natural Israel deny the new covenant and "the Prince of the covenant," and reject the Gentiles from any share in the covenant, while the adopted Israel confess Christ crucified and receive into covenant all who acknowledge him to be the Lord. Both the natural and the adopted Israel are under the one covenant of faith and good

works, as they were in the days of Abraham and Moses, James and Paul. Must they not be even to the end of the world?

Another Israel, neither a natural nor an adopted seed of this world, nor of the race of the first Adam, but God's elect, remain yet to appear. These are "the children of God, being the children of the resurrection;" these are they with whom God will make the new covenant. How far it may be written on their heart in this life can best be known to God only. The time of making it is abundantly declared to be concurrent with the resurrection; with the return of the captives from the land of the enemy and the restitution of all things.*

The new covenant is one of peace and of the resurrection, neither of which belongs to this world. We seek, we pray for peace, and the new covenant promises it. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Isa. liv. 13; see, also, Luke i. 70–75. "And the peace of God, which passeth all understanding, *shall* keep your hearts and minds through Christ Jesus," in the faith *now*, and in the resurrection *for ever*. Phil. iv. 7.

II. With whom will God make his new covenant?

The Scriptures answer, "With the house of Israel and with the house of Judah," which men naturally understand of the seed of the flesh, according to the letter that killeth. But the Mediator of that new covenant and Surety of its better promises is our warrant for understanding those names according to the Spirit that giveth life. They embrace all the saints in all nations—every one that feareth God and worketh righteousness. "Know ye, saith the Scripture, that they which are of faith, the same are the children of Abraham." Gal. iii. 7. Such are they with whom God promises, "I will make a new covenant." They are a seed of faith, not of the flesh. They are not a mortal, but an im-

* If one will inquire more definitely after the time, he may see Ezek. xxxiv. 25; xxxvii. 26, 27; xi. 17–20; Isa. xi. 9; liv. 13; lx. 21; Jer. xxx. 3; xxxii. 36–40; xxxiii. 7, 8, 14–16; xxiii. 5; xxiv. 6, 7; l. 20.

mortal race. They are not of this world, but of the kingdom of heaven. They live in faith of the Mediator of the new covenant; they lay hold on the hope of its sure promise, and they fall asleep in Jesus, beholding his face in righteousness, and saying, "I shall be satisfied when I awake with thy likeness." Ps. xvii. 15.

III. Where will the new covenant be satisfied and for ever discharged?

Not in this groaning creation. Not in this house of sin and of death. Not in the domains of the prince of this world, neither in the present state of things. It will be satisfied in the new heaven and earth; that new creation which God has pledged his word to make for the inheritance of the poor, the meek, the peaceable and the just. Where but in the city of God and of the resurrection, prepared for the dwelling-place of the righteous? —a city which the fathers sought while they sojourned as strangers and pilgrims in the land of promise—a city in the land of the living and not of the dead; not a city of destruction, but a city which hath foundations that can neither be moved nor shaken—a heavenly city called "JEHOVAH SHAMMAH, *the Lord is there.*" "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." Isa. xii. 6. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." At that time and there shall they "obtain joy and gladness, and sorrow and sighing shall flee away." In them, then and there, our Mediator and Redeemer will satisfy the promise of the new covenant with a new nature, and be surety for its payment in eternal life.

Some are saying, "This puts off peace and postpones the promised blessing. You do not allow the benediction of that peace which the Church pronounces upon all her children—neither the peace announced at the Lord's birth, nor that he left at parting with his disciples and bestowed on meeting them again after his resurrection!—So infatuated with a theory!"

The misapprehension of some, carried away by the traditions,

gives opportunity to say that, so far as one has Christ in him, he has peace, though a tempest of sorrow and anguish, pain and death beats upon his tabernacle and shakes his whole frame. This quality of peace is preached in Christ Jesus to all believers, "though now for a season ye are in heaviness through manifold temptations." 1 Pet. i. 6. Peace enjoyed in God by justification of faith through our Lord Jesus Christ, and obtained by the shedding of his blood, we now have, but not now in fullness, while sin reigns unto death, and "the prince of the power of the air now worketh in the children of disobedience." Eph. ii. 2.

Jesus, "the Prince of Peace," "came and preached peace to you which were afar off, and to them that were nigh." Eph. ii. 17. In the possession of this peace he died on the cross, praying for his murderers. But this is hardly the peace to which Jesus looked forward, and we look forward in the covenant. Heavenly peace is in this world mingled with much tribulation. As it is written, "In the world ye shall have tribulation," with pains of the body in sickness and in death. Jesus said, "Think not that I am come to send peace on earth. I came not to send peace, but a sword." He came to preach peace, to reconcile all things to God by his own blood, and he is gone, our Advocate, into heaven to make our peace, and is coming again to bring it with him and to maintain it for ever. In the mean time he sends the Comforter, "whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." John xiv. 17.

From Isaiah, the prophet, to this day, "the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; he looked for judgment, but, behold, oppression; for righteousness, but, behold, a cry." Isa. v. 7. From the days of Herod to Napoleon, behold, not peace on earth, but a sword. Behold, nation rises against nation. Behold, Jerusalem trodden down by the Gentiles, and doomed to this condition "till the times of the Gentiles be fulfilled." And then say if these things

are not done under the covenant of Adam the first? Truly "God is not the author of confusion, but of peace, as in all the churches of the saints." 1 Cor. xiv. 33. Nevertheless, behold, now not peace, but confusion, "in all the churches of the saints."

The ancient heathen poets say that when in the Saturnian times the violence of men forced their gods to take refuge in heaven, Justice was the last to forsake the earth. Peace and the others fled before, all to return to earth again in the coming Golden Age. So now, that glory again "may dwell in our *earth*, mercy and truth are met together" in heavenly places, "righteousness and peace have kissed each other" in Christ Jesus, and will in due time return with him and all his saints, to reign for ever over the immortal race of the new earth, according to the holy Scriptures of both the Old and New Testaments. This is holy Gospel, illustrated even in heathen mythology.

THE MARRIAGE COVENANT.

There is a marriage in the heavenly country after this life ended—a feast of fat things, which "the Lord of hosts will make unto all people—a feast of wines on the lees, a feast of fat things full of marrow, of wines on the lees well refined." In that day "he will destroy the veil that is spread over all nations; he will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." Isa. xxv. 6–9. Such is the resurrection from the dead unto the marriage-supper of the Lamb. The Bridegroom is coming with myriads of his saints to cleanse the earth and these heavens, and to receive the Bride, "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God," "adorned as a bride for her husband." Rev. xxi. 10.

The consummation of the everlasting covenant approaches. "For the marriage of the Lamb is come, and his wife hath made herself ready. And he said unto me, write, Blessed are they that are called to the marriage-supper of the Lamb." Rev. xix. 7. The Bride is none other than the Church which Christ loved, "and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing" (Eph. v. 25)—a Church as unlike this visible body (not by any means to despise this, but to honor that) as the holy city coming down out of heaven is unlike this Moslem Jerusalem.

By his prophets of old, the Lord speaks of his new covenant with his people, and speaks to the Bride with whom he makes it, saying, "Thy Maker is thy husband, the Lord of hosts is his name, and thy Redeemer the Holy One of Israel: the God of the whole earth shall he be called." Isa. liv. 5. "And I will betroth thee unto me for ever. Yea, I will betroth thee unto me in righteousness and in judgment and in loving-kindness and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." Hos. ii. 19. "Behold, thou art fair, my love: behold, thou art fair;" "and this is the name whereby she shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. xxxiii. 16), her Lord's name. "For the name of the city from that day shall be (Jehovah Shammah, or) the Lord is there." Ezek. xlviii. 35. "And I will put a new spirit within you, and I will take the stony heart out of their flesh, and I will give them an heart of flesh" (Ezek. xi. 9). "Saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Heb. x. 16. And so it is written, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. xi. 2), whom God raised from the dead. "And as concerning that God raised him up from the dead, now no more to

return to corruption, he said on this wise: I will give you the sure mercies of David." Acts xiii. 34. Both the Bride and the guests are, like the Bridegroom, in a spiritual body "raised up from the dead, now no more to return to corruption." Their vile body is changed like unto his glorious body. Their substance remains, while their raiment is changed. They are clad in the King's wedding garment, white and clean. "And I say unto you that many shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven" (Matt. viii. 11), "that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Luke xxii. 29. The Bride is copartner with her Lord in his joy and in his throne.

The tradition of the kingdom already come in this world has no sure foundations. The hope that it is to come in the visible Church is a Judaizing error. The true hope of the Church still is in Christ's promise that "the gates of Hades, or death, shall not prevail against it." The hope of the Bride still is with the Bridegroom, coming in the resurrection from the dead unto glory everlasting. The coming of the King and kingdom at hand, to govern the earth, is that good news of "which the Church of the living God" is the pillar and ground" (1 Tim. iii. 15), and it can never be shaken, "according to the faith of God's elect and the acknowledging of the truth which is after godliness."

"Now, the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

CHAPTER X.

THE DESTINY OF THE WORLD AND OF ISRAEL.

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Her recovery shall be "life from the dead." And the fullness of the Gentiles being gathered in, "so all Israel shall be saved." Who are Israel of the restoration and their fathers? Where is the country of their promised inheritance? Parable of Israel.

THE history of Israel, from Abraham to Paul and to John, two thousand years, is a divine parable to all nations, both personal and collective—personal in Abraham, collective in Israel.

The Jews are a people dispersed, but not lost; worldly, but not madly vicious; sensual, but not drunken; keen to bargain and faithful to covenant; cast down, but not forsaken; witnesses for God in all lands, testifying by their condition to the truth of his word and of his government among the children of men, that all should learn to fear the Lord, and to worship and serve him. As the eye gathers the light of a vast hemisphere, with every feature of the landscape accurately depicted before the mind and brought home to the understanding, so the Scripture history of Israel presents God's just and faithful dealing with sinful man in a true picture of darkest shades and of most brilliant colors for our guidance and consolation, in order that we may come to inherit a glorious immortality.

THE DESTINY OF THE WORLD INVOLVED WITH ISRAEL.

I. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24.

This testimony our Lord bore on the Mount of Olives, in full view of Jerusalem. It is a part of the answer to his disciples' question, "What shall be the sign of thy coming and of the end of the world?" Matt. xxiv. 3. It is also one among the many things which the Lord says: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi. 31. It is one of the signs on which the Lord adds, "Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your *redemption* draweth high." Luke xxi. 27. "When ye see things come to pass, know ye that the *kingdom of God* is nigh at hand." Luke xxi. 31. The redemption and the kingdom are one in time.

Jerusalem now is, and for more than eighteen hundred years past has constantly been, in possession of the Gentiles exclusively. The fact speaks both of the coming of the Lord with the redemption of Israel and of the fullness of the times of the Gentiles. The coming of the Son of man "in a cloud with power and great glory" requires no explanation; neither does the redemption of Jerusalem from the feet of Gentile oppressors. All is plain except "the times." That the times are eighteen hundred years past, and not yet accomplished, is a mystery. "Watch ye therefore and pray always." Luke xxi. 36. Watch, while Jerusalem is trodden down! Watch and pray, while the times of the Gentiles are lengthened out! For when the times of the Gentiles be fulfilled, then shall ye see the Son of man coming, and then shall ye stand before him, whether changed with the living or raised from the dead! Rev. x. 5, 6.

II. "If the casting away of them be the reconciling of the world, what shall the receiving of them be *but life from the dead?*" Rom. xi. 15. Εἰ μὴ ζωὴ ἐκ νεκρῶν is the most positive form of asserting that if the casting away of Israel be the reconciling of the world, the receiving of them shall be the resurrection of the sleeping dead, and nothing else. How this coincides with the

sign of the coming of the Son of man in a cloud, and also with the end of the world in the fullness of the times of the Gentiles, is manifest without more words. The Scriptures, the creeds and the confessions of faith, among all the churches of our Lord, set forth expressly, that "the third day he rose from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead;" or, "he shall come again with glory, to judge both the quick and the dead, whose kingdom shall have no end."

It only remains to call attention to the fact that our multiplied commentaries on this text are mostly given to an explanation which inserts "as" in the text, making the sense to be, "but *as* life from the dead." The word *as* is comparative—the apostle is positive, he makes no comparison. He makes an affirmation, and we accept it. *The receiving of Israel* and the *relieving of Jerusalem*, with the coming of the Son of man from the right hand of the Father Almighty, to judge both the quick and the dead, is the end of the world—is the resurrection of the dead—when the times of the Gentiles be fulfilled. "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

III. "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved, as it is written, Out of Zion shall come the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Rom xi. 25–27.

Israel's blindness to the crucified Lord and Saviour is manifest the world over. That it shall continue "until the fullness of the Gentiles be come in" is affirmed. When their fullness shall have come in none will be left to come in; and "*so* all Israel shall be saved." When "*all Israel* shall be saved" the work of salvation will be finished, and the body of the elect will be ccomplished. The purposes for which the world stands will be

completed. The fullness of the Gentiles having come in, "so," after this manner, "all Israel shall be saved, and out of Zion shall come the Deliverer." The Deliverer shall come, not out of this downtrodden Zion, but out of the holy mount above, and shall turn away ungodliness from Jacob, in the resurrection of the dead, "as it is written, Then shall they see the Son of man coming in the cloud with power and great glory."

The times are the same when they shall see the Son of man coming, when the fullness of the Gentiles be come in, and when the times of refreshing shall come from the presence of the Lord, together with the Deliverer, out of Zion, who shall restore Israel and this whole creation to their first estate, and shall turn away ungodliness from Jacob, and shall take away their sins. "In him shall all nations be blessed."

Past all doubt, Jesus Christ our Lord is that Deliverer who was taken up from you into heaven, and shall so come out of Zion in like manner as ye have seen him go into heaven. Past all doubt, "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 4. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him." 1 John iii. 2. And past all doubt, when "the Deliverer shall come out of Zion," he shall come to turn away ungodliness from Jacob, "and to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham" (Luke i. 72); even to discharge all the covenant promises, "to finish the transgression, to make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness" (Dan. ix. 24) with "new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii. 13; Isa. lxvi. 22.

These great events are contemporary. Their times meet in one day, "when the Son of man shall come in his glory, and all the holy angels with him" (Matt. xxv. 31); "when the

Lord Jesus shall be revealed from heaven with his mighty angels;" "when he shall come to be glorified in his saints, and to be admired in all them that believe" (2 Thess. i. 7–10): when the dead shall be raised and this corruptible shall put on incorruption, and this mortal shall put on immortality. 1 Cor. xv. 52. These great and mysterious changes and events shall come to pass, with Jerusalem delivered from her oppressors, after the times of the Gentiles be fulfilled, and after the Israelites are restored from captivity to life eternal (*for the dead in Christ shall rise first*); and so all Israel being saved, "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxxv. 10.

IV. Seeing that these most important changes and events are mysteriously blended, both in the Old and in the New Testament with the destiny of the house of Israel, especially their promised restoration to the land of their fathers, it is important to inquire anew, "Who are the fathers? Who are Israel of the restoration? And where is their country of promised inheritance?"

The fathers are well known, and Israel are of their seed. But "they are not all Israel that are of Israel." Of Abraham's eight sons only one was his heir. Isaac had two sons; the elder was rejected, and the younger became his heir. Jacob's twelve sons in all the Scriptures bear their father's name, Israel, yet many having the name have no part in the inheritance of Israel, being excluded through unbelief. And many not born of Abraham have from the beginning been members of the covenant and heirs with his seed. Thus the question, Who are the fathers? admits only of one answer: Abraham, Isaac and Jacob, they are the fathers. And the question, Who are Israel of the restoration? has for answer, that seven-eighths of Abraham's sons and one-half of Isaac's are not heirs of the covenant in the temporal sense; and of the twelve tribes, from their beginning as a people

in Egypt to their captivity in Babylon, the testimony of Moses and the prophets and the righteous judgment of God upon them in the wilderness and under the judges and under the kings, declare and prove that they were, as they are to this day, a rebellious race, who broke the covenant and forfeited their inheritance through unbelief.

Did Israel of the restoration belong to the blood of Abraham, neither the fathers nor their offspring could have any part in the *everlasting* possession from Abraham to this day. But knowing "that they which are of faith, the same are the children of Abraham," that holy, happy and blessed people belong to the seed of Abraham's faith; and in the resurrection the *righteous* dead of all past ages, together with the present and future ages, will come into the possession of the inheritance with their fathers (Heb. xi. 39), and the same persons scattered will be gathered from first to last, and restored to their own land in the new earth, to be removed no more for ever.

The word of God cannot fail, though mortals fail to understand it. God promised to Abraham and Isaac and Jacob the land in which they were strangers for their everlasting possession. They rise from the dead to receive their inheritance. Nothing forbids that they which in every nation are of the faith of Israel should rise to inherit with the fathers. There is room to enlarge the land; there is room in the heavens to enlarge the earth without changing its specific gravity, or coming in collision with any other heavenly body. The word of promise is the Lord's. His are the ways and means to fulfill it. And it seems reasonable that the fulfillment should be to all the heirs alike—that, as it must be to the fathers through their resurrection, so it shall be to their seed of faith through the resurrection also.

Again, the fathers were promised for themselves and their seed an *everlasting* inheritance. These, whether of the flesh or of the faith, have from that day personally had only a *life* possession at any time. This life possession no more fulfills the promise to the

seed than to the fathers. To have an *everlasting* inheritance eternal life is essential, which cannot be had except with the fathers in the resurrection. Hence I infer that the seed of the restoration is the seed of the resurrection, *from Adam and Abraham to the end of the world.* With this accords the word of the Lord to the prophet Ezekiel in the valley of dry bones, saying, "Son of man, these bones are the *whole house of Israel.* Behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts." The promise being of a possession to each individual of the race, as it was to their fathers, this language of the prophet fits their case. All the heirs are severally cut off by death from their possession; their bones are dried, their hope is lost, alike from Moses and Abraham to this day, except they rise again. "Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel; and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and I shall place you in your own land. Then shall ye know that I the Lord have spoken it and performed it, saith the Lord." Ezek. xxxvii. 11.

Thus the seed of the restoration, "the whole house of Israel," must necessarily be the seed of faith and of the resurrection. The next question is, Where is their promised land? Beyond a doubt it is on this earth, but not in this world. Geology and Scripture agree to prove there are more worlds than one, but only one earth. Ps. cxv. 16; Eccles. i. 4. There shall be new heavens and a new earth. The whole face of nature shall be changed under the sceptre of the Prince of Peace. The animal kingdom, the vegetable kingdom and the mineral kingdom, and the face of the earth shall be unspeakably glorious, bounteous, peaceful and joyous. "And in that day *thou* shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me." Isa. xii. 1.

This language is the individual expression. The praise, the confession, the consolation, are personal and individual, like the covenant itself. These words arise from a heart that has been troubled at the Lord's displeasure and is now comforted—not for the nation's, but for the individual's guilt, and forgiveness. "Sing unto the Lord, for he hath done excellent things; this is known in all the earth. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." Isa. xii. 5, 6; xxvi. 19. As the seed of the restoration are the faithful of this life raised from the dead unto eternal life, so their promised land is this earth, changed from a mortal and perishable possession to an inheritance incorruptible, undefiled and that shall never pass away—the blest abode of the fathers and of all saints with them, in "the city of foundations whose builder and maker is God."

Moses and the prophets proclaim both the dispersion and the restoration of Israel. And not only Israel, but Egypt, Assyria, Ammon and Moab. Elam, Tyre and Sodom are visited in the Scriptures with like denunciations, and are comforted with the promise of a restoration at the *same time and under similar circumstances with the restoration of Israel.* The sin, the ruin and the healing of Israel are copiously treated. The same conditions of other contemporary nations are briefly treated. They are all of one general character, but Israel are the chosen people, and their King is supreme. He is the Lord's anointed, one of the sons of men, even the son of David, who having dwelt in this world among his people, comes to his throne in the eternal world; who is a child of Abraham, of Adam and of God and of the resurrection, and shall be King over all the new earth. Both King and people are of one blood in this world, and go down into the earth together in death, and they rise again to possess the everlasting inheritance, pledged with God's oath, saying, "Unto

thee will I give the land of Canaan, the lot of your inheritance." Ps. cv. 11.

Such is the meaning, aim and end of the parable of Israel and of all holy parables, to teach the knowledge of God and his ways, that the children of men may find eternal life; to make us realize that while in this world all our help comes from God, and that after this life ended all our hope is in Jesus and the resurrection unto the heavenly country, in which not Israel only, but all nations of the saved shall be for ever blessed under God with us, in the holy city, "God is there." Ezek. xlviii. 35. Such is the parable of Israel; such are the children of faith; such is the city and country of their inheritance, and such is the strong cord of prophecy binding their restoration to the resurrection of the dead at the coming of the Lord to judge the world in righteousness and to govern the nations upon earth. For Judah and Jerusalem shall be trodden down till the Lord comes again. Matt. xxiii. 38, 39. Their restoration shall be from the dead. And blindness in part is happened alike to Israel of the flesh and of the faith till out of Zion shall come the Deliverer, who shall turn away ungodliness from Jacob and shall take away their sins. A chord of harmony is heard in these three great and distinct notes of holy prophecy.

I. The race of Adam and of the faith end together in Jesus and the resurrection, when the Deliverer shall come out of Zion, and make an end of sin and of this evil world. Then the earth also and the works that are therein shall be succeeded by "new heavens and a new earth, wherein dwelleth righteousness."

II. The great Babylon, the Man of Sin, the harlot woman, the Anti-Christ, wasted by consumption, shall be destroyed together, "when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire," coming to overthrow his enemies, to restore his people, to be admired and glorified in his saints and to govern the nations upon earth in his everlasting kingdom.

III. The four ruling dynasties of this world, represented by the successive metals in the image and by the successive beasts of Daniel's prophecy, perish together under the coming of the stone out of the mountain, and of the Son of man in the clouds of heaven, to take the kingdom and to possess the kingdoms of the whole earth for ever, even for ever and ever.

SYSTEM OF SCRIPTURE INTERPRETATION.

Two systems of Scripture interpretation widely prevail among the learned—the one called literal, the other spiritual. Singly, they are hostile one to the other; jointly, they are consistent with each other and with holy truth.

THE LITERAL SYSTEM is adopted by the Jews, who apply the promises and the prophecies of the Bible relating to Abraham and his seed and to David and his son exclusively to the circumcised in the flesh. The Jews are and have always been literalists in their interpretation of the Scriptures, who take the words of promise according to the letter for the natural seed of Abraham and of Israel, together with their proselytes of the circumcision. Their promised inheritances are not to be enjoyed by all believers in a heavenly country, but by ages hereafter to be born in this present world and its Jerusalem. The Gentiles are to be their servants during the endless ages of the Jewish empire, and the people and the nation that will not serve Zion "shall perish; yea, those nations shall be utterly wasted." Isa. lx. 12. The Jew looks to-day, as in the days of John the Baptist, for the son of David to come with power divine to deliver his race from the hand of their enemies, and to send forth the law from Jerusalem to the ends of the earth and of time. They agree to understand the promises for themselves and their proselytes, to be enjoyed in this world of sin and of death. And some beloved Christians, following the same interpretation, come to the

e conclusions, only modified with the Spirit of Christ. They
: for the fulfillment of the promised restoration of Israel in
world. They look for the converted Jews under Emmanuel,
ule the earth for a thousand years or more, while the Church,
ying the privileges of Israel, must be kept in due subordina-
, and Israel in the flesh carefully maintain their prescribed
ation.

here is no lack of literal Scripture to countenance this boast-
of the Jews and this Judaizing of Christians. The literalist
trong, bold and perfectly confident in the maintenance of his
rpretation. He marches bravely on his way toward the grand
ummation, as the disciples did toward Jerusalem, expecting
Lord to be crowned the king of the Jews and of this world
hat selfsame day he was crucified for the sins of the world.

need we condemn either these or those, seeing the error
ngs from the readiness with which all our race interpret
y promise for our own good in our own time. And this is
e excusable in the Jews, for in their law this mystery, "that
Gentiles should be fellow-heirs in Christ," is concealed, while
he New Testament it is clearly revealed. The literalist,
igh St. Peter himself, may be exposed to rebuke when he
ks "not uprightly according to the truth of the Gospel"
l. ii. 14), though at another time he proclaims among the
tiles, saying, "I perceive that God is no respecter of persons,
in every nation, he that feareth him and worketh righteous-
is accepted with him." Acts x. 34.

HE SPIRITUAL SYSTEM, on the other hand, is adopted by
y of the learned with a degree of confidence scarcely inferior
hat of the literalist. The spiritualist maintains that there
› difference among the children of God between the Jew and
Greek; that all the faithful from Abel to the end of time
one in Christ; that all Christ's followers are partakers
ugh him of the same heavenly calling, and of the same cov-
it promises, and of the same glorious inheritance, share and

share alike, whether Jews or Greeks, in this dispensation or in the world to come. Circumcision of the flesh is only a sign, profitless to the unbeliever. "He is not a Jew which is one outwardly, but he is a Jew which is one inwardly, in the spirit and not in the letter—whose praise is not of men, but of God." The middle wall of partition between Jews and Gentiles Christ openly took out of the way, making of twain one new man in himself, "who is the Head over all things to the Church, which is his body, the fullness of Him that filleth all things." St. Paul knew no man after the flesh; no, not even Christ himself after the flesh. 2 Cor. v. 16. Neither had the holy apostles one Gospel for the Jews and another for the Greeks—one class of promises for the seed of Abraham's flesh and another for the Gentiles. But everywhere they went they preached the same everlasting Gospel—to the Jews first and afterward to the Gentiles—saying, "The Lord is risen indeed. He sits at the right hand of power, and is coming with clouds to judge the quick and the dead. The same Lord over all is rich unto all that call upon him, of every age and nation on the face of the whole earth."

Then, gliding over the multiplied promises in the Law and the Prophets touching the future prosperity of Israel and of Jerusalem, the spiritualist declares these belong not to the Jews alone, but to the whole Church of Christ, to be enjoyed by future generations of our race.

These two opposing systems array a great amount of holy Scripture, each its own support, with earnest, learned and devout men to advocate them. But probably the larger number of the clergy, not knowing how to take a decided stand on either side, avoid the conflict altogether, leaving much of the Old Testament to comparative neglect, on account of its seeming to inculcate tenets not in harmony with the New Testament. Both systems are partly right and partly wrong. Eliminate the wrong from both, and the right comes to a match in one perfectly harmonious system. Singly, they are antagonistic and not quite

satisfactory, being open alike to grave objections. But united together systematically, they interpret the dark sayings of the prophets and the mystery of the everlasting Gospel in a manner consistent with both Testaments and with common sense. Both systems are weak, inasmuch as their structure of hope is built on a sandy foundation—*the visible world*, church or kingdom, all temporal and transitory. And they are in this form irreconcilably hostile. Remove the unsightly scaffolding of time, and the two systems unite in one of invincible strength, built upon the rock, Christ Jesus and the resurrection.

THE DISCORD.

The element of discord in the two systems springs out of the temporal interpretation of promises *made* in this world, but to be *paid* in the next. This error vitiates every covenant promise it touches. It makes believe the head of the serpent was crushed centuries ago; that Abraham had his promise when he came out of Chaldea into Canaan; that Moses received his recompense of reward while suffering with the people of God in the wilderness; that David's kingdom filled the measure of promise, extending from the Nile to the Euphrates; that Israel's true hope is on this side of the Jordan in the enemy's country; that

> "We are traveling through *Emmanuel's* land
> To fairer worlds on high."

The natural form of the promise is the casket which holds the jewel—the type which presents to our mind the incomprehensible things of eternity; and yet without it what idea can any mortal gain of the glorious reality? The name is not the thing named, but it stands for the thing, and without the name the unseen thing cannot be brought to mind. The holy promises are recorded in names familiar, but the names stand for the things; they are not the things themselves. They are written in the languages of this world, but they do not belong to this world, except by faith. They belong to the eternal world. They are

promised to Israel and the Church, and they will be paid, not to these, but to those beyond the grave. They are made in time to be discharged in eternity. We cannot comprehend them at all without the letter; but if the mind be confined to the letter, the letter killeth; the promise is robbed of its eternal life. If we neglect the letter and try to come into the power of the spirit without it, we become like one who holds the letter before his eyes and reads out of his own imagination. The spirit giveth life through the letter. So the literal system alone by itself killeth, and the spiritual system by itself alone is a disembodied spirit, without form or comeliness. But united like soul and body, they constitute a perfect system, the letter corresponding to this Jerusalem and the spirit to the Jerusalem above, which is the Mother of the Israel of God. The power of the letter is in the spirit, and the spirit itself is embodied in, and manifested through, the letter, according to the analogy or proportion of faith.

THE HARMONY.

Holding each system to its own mode of interpretation, and applying them together for the comprehension of the covenant promises, a perfect melody comes forth in the variation of times and places and persons for enjoying the promised possessions. The principal changes are of place from this world to the next; from time to eternity; from faith to sight; from the seed of Abraham's flesh to the seed of his faith; from the typical to the real Seed, which is Christ; from the fallen race of Adam to the regenerate race of the Lord from heaven, and from the domains of "the prince of this world" to the coming of the kingdom of God. The melody of the two systems, the literal and the spiritual, is perfectly beautiful in all the variations from the literal "Jerusalem which now is, and is in bondage with her children," to that "Jerusalem which is above," and is free, and "is the mother of us all;" from the children of this world to the generation of light, and from this ground under the curse to the new

world in which there shall be no more curse—the land of "eternal life, which God, that cannot lie, promised before the world began." The harmony and concord of the two systems united in one becomes perfectly delightful, like soul and body joined in the living man, when the holy promises received by faith in time are paid in eternal possessions; when the life estate of this vile body is changed to an eternal, everlasting inheritance of our Lord's glorified body, and when we come from eating the bread of toil and care in this "sinful kingdom" to sit down with Abraham and Isaac and Jacob at the Lord's table, and to eat bread in the kingdom of heaven; which kingdom shall yet come, according to the Lord's prayer, "in earth, as it is in heaven."

This mode of interpretation is warranted and required by the letter and by the spirit of the holy Word. It lifts the veil before all eyes from this mortal to eternal life, toward which all the Law and the Prophets look through Jesus and the resurrection, in whom all the covenant promises "made unto the fathers are satisfied. God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again." Acts xiii. 32.

In this combined system of interpretation nothing enters which is carnal, worldly or heretical. Every conclusion reached by it is catholic and spiritual—like the blessed Jesus himself, both human and divine. It opens to the believer the way in which Abraham walked through life's pilgrimage in the land where he was a stranger toward the land of immortality and the city of foundations in the heavenly country, whose builder and maker is God; the way which by faith Israel's twelve tribes trod from Egypt through the wilderness toward the promised land; and the very same in which our Lord and Saviour Jesus Christ led, and still leads, his followers, through reproach, shame, the cross and the grave, with the resurrection from the dead, unto glory and honor and eternal life in the new heavens and earth, with "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The

literal and spiritual systems combined in the holy Scriptures form a rule of interpretation which bears the reader over hill and dale in a way both smooth and rapid toward the knowledge of God and the plan of salvation. Like the modern car of commerce, it safely bears along the heavenly road all who commit themselves to it—Jew or Greek, Latin or Protestant, learned or simple. Jesus is the way. All, by faith in him, of whatever name or tribe or color, passing through this transitory world, will read and hear of the heavenly country revealed in the Scriptures and covenanted to the fathers and to us by the promise and oath of God to them and to us for a possession of everlasting inheritance with Jesus Christ our everlasting King.

This combination of the two systems was neither foreseen nor contrived by the writer, but it sprang into life and grew of itself in the power of the Spirit through the Word, rising with Christ from death to life, from earth to heaven, with our likeness to him, when he shall come again with power and great glory; "for we shall see him as he is." We call the combination of the two hostile systems of interpretation *The Scriptural System*, and proceed more fully to show on what principles of hermeneutics it is founded and may be safely built upon.

The Scriptural System springs and grows out of the Gospel of the kingdom after the manner following:

In the first promise, speaking to the serpent concerning the seed of the woman, the Lord said, It shall crush thy head, and thou shalt crush his heel. This language in visible things of time conveys the knowledge of invisible things to come in the end of time.

The promise to Abraham of seed in whom all nations shall be blessed was set visibly before his eyes in Isaac, to convey to him and to all believers the knowledge of the true Seed in whom all nations shall be blessed, "which is Christ," our Lord.

In like manner the land, earth, covenanted to the fathers for the lot of their inheritance for ever, was set before their eyes in

Canaan, to satisfy and to convince them of the reality of that heavenly country which they sought, and we with them seek, beyond the ken of mortal vision in the world to come.

The land promised to the fathers was set before their children coming out of Egypt in the symbol given to the fathers beyond Jordan. The symbol was not the land of promised inheritance for ever. They fell in the wilderness, as Abraham "was gathered to his people" and we are gathering to him, without having so much as set foot on the heavenly land.

The Lord sware unto David respecting a son to be born unto him, who should build the temple of God, and whose throne should be established for ever; and Solomon came forth, the visible representative of the invisible Lord Jesus Christ, the Son of David, who builds the living temple of God, and will yet reign over the house of the chosen people for ever; and of his kingdom there shall be no end.

After the same manner our Lord unfolded in the symbol of the overthrow and destruction of this Jerusalem the final consummation of all terrestrial things, at the Lord's coming again in the end of the world to separate the righteous from the wicked, and to give to each one his portion in everlasting measures of anguish or of bliss. And without the symbols it would be impossible for mortals to have any conception of the invisible realities.

Once more. The purpose of God to gather out of all the nations of time a people in righteousness to live and to reign with him in eternity—to bring out of this deceitful and dying world a nation that love the truth to enter into the habitable world to come, and to dwell with him in everlasting life and bliss—is in all holy Scripture set forth under the visible form of the race circumcised in the flesh, who have received the holy oracles and the precious promises, and who for their disobedience were scattered among the nations and were carried into captivity to Babylon, and who were again by the command of Cyrus

brought in a remnant back from Babylon to Judea and to Jerusalem—typically teaching by that visible dispersion and restoration, and by their wider and longer dispersion under the hand of the Romans, the invisible things of God—the wide dispersion and the final restoration of the truly loyal people, embracing all the seed of faith from Adam to the world's end by the mighty resurrection from the dead, and gathering them with all things in Christ into the new heavens and the new earth, even into the holy city and the heavenly country sought by all believers, where they shall never be molested nor removed any more.

These and other like examples of visible signs and of literal promise convey the knowledge and the pledge of invisible realities that can come into our mind only through the senses—our sight of the sign or of the letter. For example, the city and visible country typical of the new Jerusalem, whose "foundation is in the holy mountains," convey an import beyond the letter in the spirit that giveth life to both the letter and the believer. The covenant promises have a literal import fulfilled in this world, to perish with the world; and they further contain an eternal and spiritual import which can by faith be spiritually discerned. The natural import is a fossil of the past crystallized in the letter, while the spiritual import abides by faith in the living word for ever. It is often difficult to separate between the temporal and the eternal import, while it is plain that eternal possessions conveyed in the promises must belong to the world to come in the new earth, under new skies.

Take another example. The natural seed of Israel were forewarned in Moses, saying, "The Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there shalt thou serve other gods, even wood and stone." Deut. xxviii. 64. Again the prophets comfort them, saying, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." Ezek. xxxvi. 24. These words have been literally fulfilled in the dead

past; but the fossil remains speak through the spirit to the Israel of faith in Christ who are scattered among all nations, telling of their (our) return from the captivity of sin and of death in the grave, to inherit the promises with all the heirs of salvation in the holy promised land. These are the whole house of Israel, to whom it is written, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves." Ezek. xxxvii. 12. The literal and historical meaning of these promises was fulfilled in the days of the prophets; but the meaning addressed to our faith remains to be fulfilled in the resurrection of the just and their restoration from captivity to death under the lead of the Captain of our salvation to the joyful land of everlasting life. "I am the resurrection and the life," saith the Lord.

This system of interpretation brings into perfect harmony two great and vital doctrines of divine revelation—the restoration of Israel according to the Old Testament, and the resurrection of the dead according to the New Testament—counterparts each of the other. Both these great events take place at the same time, and are brought to pass under the leadership of the Son of David, Jesus, the Christ of God. He it is who shall awake the dead and lead back the ransomed of the Lord from the land of their captivity into their own promised land, when they return with singing and everlasting joy upon their heads. He it is who is risen from the dead and become the first-fruits of them that slept. The doctrine of Jesus and the resurrection unto life eternal holds the same prominent place in all the New Testament given in the Old Testament to the gathering of the scattered Israel out of all nations by the hand of Messiah, who conducts them into their fatherland.

God is able to bring back the carnal seed of Abraham to this Jerusalem of Syria, and to establish and build up the nation in

this world. He can also give the government of this world into their hands, or into the hands of his Gentile Church, if it please him, before the end of this world in the resurrection of the dead. Yet these great events, singly or united, could no more satisfy the letter or the spirit of the covenant promises to Israel and to Christ than Abraham's son, Isaac, satisfied the promise, "In thy seed shall all the nations of the earth be blessed," or than Solomon, David's son, satisfied the covenant promise which God sware unto David, saying, "His seed shall endure for ever, and his throne as the sun before me." Ps. lxxxix. 36.

This scriptural system of interpretation neither trenches on the creed nor the received faith of any Christian denomination. It leaves the literalist free to believe in the future restoration of the carnal seed of Abraham to this Jerusalem, and the spiritualist to look for the conversion of the nations of this world to Christ, and their submission to the government of the churches for a thousand years and more, while it presents to the believer's eye a higher, holier and happier view of the covenant promises through an interpretation truly literal and truly spiritual, according to which every soul of Abraham's faith shall be for ever blessed with faithful Abraham in the land of everlasting life through Jesus Christ our Lord and the resurrection from the dead. The lot of the eternal inheritance does not fall under the stormy skies of this world, lying in wickedness under death, but in the kingdom of God, under the sceptre of Emmanuel, the Lord our Righteousness. The covenant promises lay hold by faith on the hope of eternal life through our Lord Jesus Christ, set before us in the eternal world to come with the resurrection from the dead.

"Thy kingdom come in earth, as in heaven."

HOW THE PROMISES ARE MISUNDERSTOOD.

Every gracious promise should be received in the words and on the terms of the Giver, with respect to the time, place and

manner of payment, or else, by the change of a word, or a sign, or a single figure, an enemy may counterfeit the promise and pass upon the confiding and the unwary his lie for holy truth. "If thou eat thereof thou shalt surely die," was plain language, well understood in the day it was spoken. But the serpent persuaded Eve, with the hope of present, personal and great gain, to distrust the word of the promise—to believe that he held the truth of it: "Ye shall *not* surely die; but your eyes shall be opened and ye shall be as gods, knowing good and evil." She accepted his falsehood, and passed it to her husband. The children are ever prone to follow their fathers' steps, and in view of some present and personal advantage or enjoyment to accept the promises in a temporal and worldly sense.

The Lord said to the serpent, "Her seed shall crush thy head." In her haste to enjoy the reality of this promise, Eve at the birth of her first-born naturally believed that she folded the promised seed in her maternal arms, saying, "I have gotten the man, the Lord;" whereas it was Cain the murderer. The natural seed of Abraham in like manner have for two thousand years at least fallen into the same error, expecting for their worldly advantage and present glory the immediate possession of the inheritance of the promised kingdom over all nations under the sceptre of the Messiah. When the Lord was going up to Jerusalem to be crucified, he knew that the people were expecting him then and there to be crowned. He did not make himself responsible for the counterfeit of his word—he rejected it. Counterfeits current among men are rejected in the chancery of heaven. He that receives one must bear his own loss. One commonly received and passed without suspicion is, that the restoration of Israel shall be "*as* life from the dead." The change of a letter, the insertion or omission of a particle, may change the character of a true promise to a fiction of the enemy.

The error of mankind has from the beginning been to anticipate the time of realizing the promises, and to look for the pos-

session in this world of things promised in the eternal world—even for a millennium in this realm of the prince of darkness. Men in Jerusalem, men in Christendom, mistake the time of the kingdom, as Eve at Cain's birth did the time of the king. So Abraham for a time came to regard Hagar's son as his promised seed; and Abraham's carnal offspring still regard Isaac as that seed; whereas that Seed is Christ. After the same manner both Jews and Gentiles are accustomed to take the life estate of the fathers in Canaan for the equivalent of their promise of an everlasting possession. So the kingdom of heaven announced in the Gospel is now held among all nations to have come, as it is believed it was among the Pharisees before the set time—ἔφθασεν. Christendom is not now "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," bringing the power and glory of his kingdom in person; but Christendom, having the kingdom in itself, is now indifferent and even hostile to the appearing of the Lord Jesus Christ to govern the nations upon earth in his heavenly kingdom.

The evil of anticipating the time of the things promised leads necessarily to other great errors with regard to the place and to the persons where and by whom they are to be enjoyed; and it reduces the covenant promises from their inconceivable value as an estate of eternal inheritance in the kingdom of heaven to the pittance of a life estate in this sinful kingdom. The natural man comes to suppose that the promised realities of the invisible world are for his enjoyment in this world; and thus, while Jerusalem is trodden down, confusion covers Christendom under the strife of sects, the contradictory teachings of the scribes and the corruptions of the faith introduced into the churches through the delusion of the kingdom already come in the world, with the bishop of Rome, the vicegerent of God, in charge of it.

Our scriptural system of interpretation escapes all these prevailing errors. It combines in itself reverence due to the eternal Promiser, with a careful regard to the terms and conditions, to

the persons and to the time and to the place for receiving and coming into everlasting possession of the promised inheritance with our Lord Jesus Christ in the resurrection unto eternal life. It accepts the letter of the holy Word without quenching the spirit, which is its life. It lays hold of the word of God by faith, and, looking through it into the open future, sees in the manner of Jacob and in the language of our Lord, "The angels of God ascending and descending upon the Son of man." John i. 51. In Scripture truth, regarding both the ancient and modern departed saints, it testifies, "These all died in the faith, not having received the promises, but having seen them afar off and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. xi. 13.

The heavenly King, his realm and people, are alike invisible. In order to present them to the knowledge and love of mankind, the Scriptures use Canaan, Abraham and Israel for symbols of the heavenly land and of the faithful and chosen people, as they speak of the eyes, hand, sword and buckler of the Almighty in terms full of meaning, which all readers understand symbolically. The words used to describe the Spirit land and the holy people who shall, with Jesus, inherit there, are symbolic words, full of meaning, not to be understood literally and *naturally*, but literally and *spiritually* by faith in the unseen. To receive them in their natural sense alone is a mistake, as if the God of glory has natural members and the spiritual man has carnal functions, and the Lord of hosts carries a sword and shield of human device. Without visible signs invisible things cannot be set before the human mind; but it is a mistake to receive the symbols for anything more than symbols, as if this Jerusalem were the city of the great King, and barren Palestine were the heavenly country, and the carnal Israel were the heirs of the everlasting inheritance, or any visible kingdom could ever become the kingdom of God promised to his glorified saints in eternal life.

Too long have we been "fools and slow of heart to believe all

that the prophets have spoken"—slow to begin with Jesus at Moses and all the prophets, and to expound "in all the Scriptures the things concerning himself" (Luke xxiv. 25, 27, 44); slow and cowardly to stand for Jesus, saying, "Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfill." Matt. v. 17. The Law and the Prophets are stored with things most precious, presented to our faith in visible symbols, and yet to be fulfilled in Jesus and the resurrection. He bids, Search the Scriptures; he denies coming to annul; he declares his coming to fulfill them so effectually that not one jot or tittle shall fail. The Lord Jesus takes this on himself; he solemnly gives his word to do it. And the burden of the Law and the Prophets is to set forth the glory of the land, the people and the King covenanted to Abraham, to faithful Israel and to the Messiah, who shall subdue all enemies and rule over all people and nations and languages of the earth in endless dominion.

Likewise, the burden of the Gospel is to proclaim in all ears the near coming of Messiah in his kingdom to fulfill the Law and the Prophets. It is to exhibit him openly in the resurrection from the dead, leading his people from the land of the enemy into the holy city of the heavenly country, there to minister in the office of their Priest and Mediator at the right hand of power until the time appointed to come in his glory, and to give them the possession of the inheritance prepared for them from the foundation of the world. The Bible is the work of one Author, and its testimony is of Jesus, "God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 15), and coming "the second time without sin unto salvation"—that "salvation which thou, Lord, hast prepared before all people, a light to lighten the Gentiles and the glory of thy people Israel." Luke ii. 30, 32; Isa. xlii. 6.

The elements of our scriptural system of interpretation are

old as Moses and the prophets, familiar as the Gospel, and plain as the resurrection of our Lord Jesus Christ from the tomb; yet the fullness of its harmony in combination with every form of holy faith is something new—a system, by means of which he that runs may read all holy Scripture with understanding of the counsel of the Most High, "in the hope of eternal life, which God, that cannot lie, promised before the world began, but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour." Tit. i. 1.

THE END.